WORLD CALL

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World Call

VOLUME XXVI DECEMBER, 1944 No. 11

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Circulation Corner

Chaplains and World Call

I have just received word that a subscription to WORLD CALL is being provided. I can assure you that this pleases me greatly for I feel that WORLD CALL on our base is being read by quite a number as this copy and one other is being placed in the base library each month.

You must know, too, with what sincere delight WORLD CALL is read each month by this particular chaplain, for I have been raised on not alone WORLD CALL but *Missionary Tidings* and the other brotherhood papers. Many of the missionaries and other workers are personal friends. WORLD CALL keeps us in touch with the church from which we sometimes feel a little separated in the army.

—WILLARD F. LEARNED, Chaplain.

I have received notice of the renewal of my subscription to the WORLD CALL for one year. This is a gratifying notice. It is good to be appreciated and remembered thus by the "home churches," the civilian groups which are now continuing the Christian effort throughout the United States and upon which the ultimate victory in peace for the Prince of Peace must depend to a very large extent. It is good, too, to know that I shall be so certain of maintaining contact with the world-wide work of the church through such an adequate medium as the WORLD CALL. I am deeply grateful.

—RODNEY D. GLASSCOCK, Chaplain.

Special Rate Closes December 31

All WORLD CALL Secretaries and subscribers will please note that the special rate of $1.00 a year in single orders closes on December 31, 1944. The regular rate of $1.25 single subscription; $2.00 for two years; 5 subscriptions for $5.00; and 11 for $10.00 will become effective January 1, 1945.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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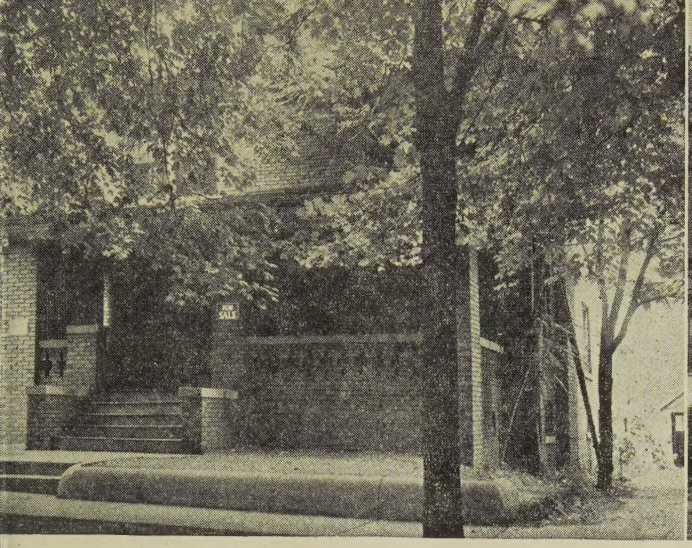

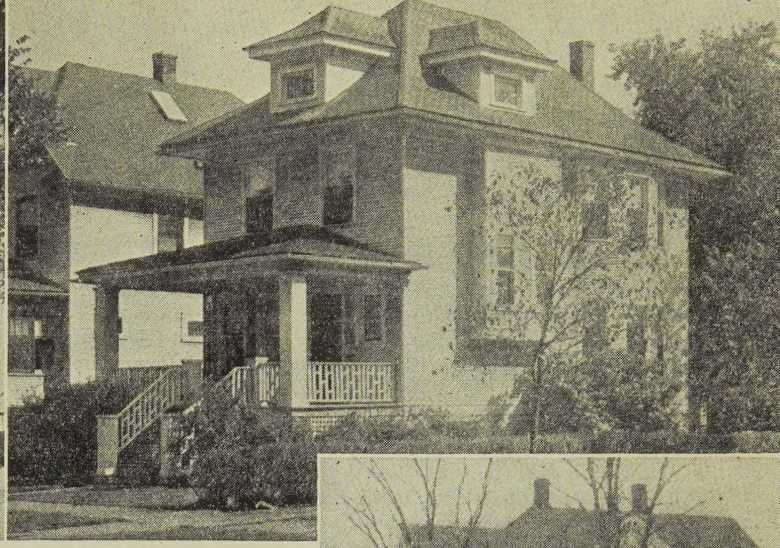

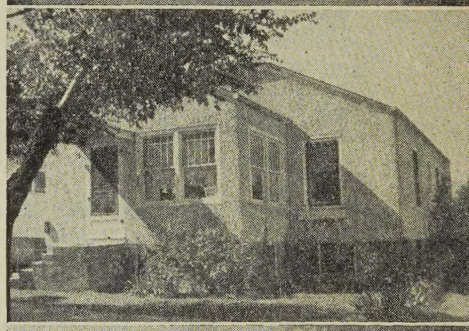

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The Threshold

Our Cover

THE picture on our cover this month is "The Three Wise Men," by Leon Helguera, used by permission of the Leonard Wood Memorial (American Leprosy Foundation), 1 Madison Avenue, New York City.

The Leonard Wood Memorial is making a special offer in connection with a National Book Award winner, *Who Walk Alone*, by Perry Burgess, president of the Foundation. Although usually selling for $2.75, this heroic story of a young American stricken with leprosy, who built a new triumphant life of service in the leper colony at Culion, will be sent *free* to anyone who will promise to lend it to at least ten friends with the hope that their interest may be sufficiently aroused to help the Foundation prosecute its scientific efforts to eradicate leprosy. Write to the Leonard Wood Memorial at the above address to take advantage of this special offer.

Pray Once Every Hour!

A set of 28 reminder cards for practicing the presence of God has been made available by Kirby Page in order to stimulate the prayer life of the Christian. Every card contains an affirmation about God and Christ, an affirmation about man, a confession and a commitment. Placed one at a time in some conspicuous position on the desk, by the workbench, or over the kitchen sink, so that the words may be repeated silently or aloud many times during the day, and changed daily or weekly as preferred, these cards will help to center wandering thoughts on God.

A set of these cards may be obtained for fifty cents postpaid from Kirby Page, Box 247, La Habra, California.

Income Tax Primer

Fourteen frequently asked questions about the new income tax procedures effective in 1945 are answered in "A Primer on the Churches and the Income Tax," recently published by the Federal Council of Churches.

Prepared by Dr. Benson Y. Landis, Associate Secretary of the Department of Research and Education of the Federal Council, the "Primer" is designed primarily as an aid to ministers, lay officials of local churches and church members, for use in the local church.

The pamphlet was highly praised by one churchman recently as making the new income tax procedures "almost intelligible."

Copies of the "Primer" are available at 297 Fourth Avenue, New York 10, N. Y. Single copies are 5c each, with rates on quantities for mailing to church members.

Brotherhood Month

With the theme, "Brotherhood—Our Unfinished Task," the Federal Council of the Churches of Christ in America is again calling churches to the annual observance of Race Relations Sunday, February 11, 1945, marking Brotherhood Month.

This is the twenty-third anniversary of this day, now on the calendar of sixteen leading communions within the Federal Council. Several other bodies, religious and secular, also endorse it. Brotherhood Month is used for similar observances by other organizations.

Special program material is prepared for this anniversary cooperatively by representatives of the participating denominations working with the Department of Race Relations of The Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y.

Dumbarton Oaks

The United Christian Council for Democracy urges all Christian citizens to study and discuss the "Proposals for the Establishment of a General International Organization as Submitted by The Dumbarton Oaks Conference." Every church member has a moral responsibility to form an opinion on these "Proposals" which will be in line with his Christian principles, and then to register his convictions with The Honorable Edward Stettinius, Undersecretary of State, Washington, D. C.

Copies of the "Proposals" may be secured free from the Woodrow Wilson Foundation, 8 West 40th St., New York City.

Another India Famine

The Church Committee for Relief in Asia reports that the trend in India is toward a recurrence of last winter's food shortage which resulted in over 700,000 persons dying from starvation and disease in Bengal alone, and millions being impoverished and undernourished. The price of rice is four times the pre-war level. The poorer classes are fighting for existence and the middle classes have exhausted all resources. Fever is epidemic. Hospitals and clinics are deluged with patients. The Bengal Christian Council is organizing a mobile medical unit to carry medical supplies and services to the villages. The whole calamitous situation is chiefly due to war conditions—the shutting off of rice from Burma, the shipping shortage, and the large increase in population by natural additions, plus the presence of a multitude of refugees and large military forces. The Governments of India and of Bengal have tried to prevent this present trend but have been unable in one year to do enough. The American churches are a chief source of help for suffering India in this crisis.

Rufus Jones Retires

Dr. Rufus M. Jones, of Philadelphi formerly of the faculty of Haverford Co lege, and probably the best-known livin Quaker in the United States, is retirin from the chairmanship of the America Friends Service Committee which h helped to found in 1917, and which h headed for twenty years. He will be su ceeded by Dr. Henry J. Gadbury, a men ber of the Society of Friends who is pr fessor of divinity at Harvard Universit

First Things First

It is not always easy to decide wha things are first in importance. When comes to the matter of rebuilding Chri tian institutions after the war we sha have to be guided by those who are i a position to know the needs. Most e lightening, therefore, is the following e change of cables:

From Dr. Leiper, American Secretary the World Council of Churches, to D Visser 't Hooft, General Secretary Geneva—

"If large sums were available aft hostilities how would reconstruction d partment assign funds. Name tentative in order of importance such objectives now appear most definite."

Dr. 't Hooft's reply—

"According provisional survey wou list objectives following order:

Finance reorganizing parishes in de astated and evacuated areas where nece sary building provisional church center

Restore pastorate by reopening theolo ical colleges, by scholarships, by adjus ment pastors' salaries;

Meet crying need Christian literatu Scriptures, by financing Christian publis ing houses, Bible societies;

Enable churches organize large sca evangelistic campaigns; enable Christi youth movements restart activities;

Subsidize Home Missions and Christi social work;

Send ecumenical delegations defeat countries;

Create ecumenical center Switzerlan

Restore health church leaders and ren contacts;

Replace missionaries Continental missi fields;

Rebuild destroyed churches."

Week of Prayer

The 1945 Universal Week of Pray Jan. 7-14, is sponsored in the Unit States by the Federal Council of Church 297 Fourth Ave., New York 10, N. The Prayer Topics, on the week's ther "Pray—Thy Kingdom Come," were wr ten by Dr. Hampton Adams, pastor Union Avenue Christian Church, St. Lou Mo. The Week of Prayer booklets m be obtained from the above address a cents per copy.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Jessie M. Trout, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

OLUME XXVI DECEMBER, 1944 NUMBER 11

Humanity's Loss

N THE death of Dr. William Temple, Archbishop of Canterbury, late in October, the Church Universal, and indeed the whole of humanity, suf-red the loss of a truly great friend and leader. fficially he was the ranking head of the Church of ngland, the British Council of Churches and the orld Council of Churches. But he was far more than ecclesiastical official. Catholics as well as Protes-nts, and those without religious connections as well churchmen, sensed his worth to mankind and are eply grieved at his going. Thousands throughout e world knew him as a warm and winsome personal-y, a man of unusual intellectual strength and integ-ty, a courageous spokesman of the deep social insights hich he possessed, and as a truly ecumenical spirit. is untimely death is humanity's grievous loss.

"A Lot of the Love of Christ"

T WAS a Presbyterian layman and labor leader, John Ramsay of the United Steel Workers, who ounded the deepest spiritual note at an informal ncheon of more than fifty ministers and labor leaders the time of the recent International Convention of isciples of Christ at Columbus, Ohio. Few who were resent can ever forget the quiet concern he voiced as e pointed out the unfortunate gulf of misunderstand-ng which separates the people of the churches from ose who make up the ranks of organized labor in this ountry. It was as one who loves and believes both in e church and in the basic ideals and purposes of bor that he said to the preachers present: "Some of ou ministers are going to have a lot of the love of hrist in your hearts to help us overcome the bitterness the hearts of labor." What more—and what less—an be asked than that ministers and churchmen alike ok at this and every other issue of human life rough eyes made sympathetic by the love of Christ.

"The Slant of the Heart"

T WAS a strange coincidence that Lieutenant Kei Tanahashi, American citizen, whose liberties were ridged by a two-year detainment in Assembly and elocation Centers, lost his life in action with the merican forces in Italy on July 4, 1944—a day dedi-ated to American liberty and independence.

Lt. Tanahashi, 25 years old and a native of Los Angeles, was graduated in 1939 from the University of California at Los Angeles. There he was president of the Bruin's Club, a member of the Scabbard and Blade, and a captain in the R.O.T.C. He had been assistant scoutmaster of the famous Troop 379 of Los Angeles. Of the evacuation of this man and thousands of other American citizens, Justice Murphy of the United States Supreme Court said, "It bears melancholy resemblance to the treatment accorded the Jewish racé in Germany and other parts of Europe."

This Lieutenant's case was not exceptional. On a single day in September word went to relatives confined in Relocation Centers that 45 American soldiers of Japanese ancestry had been killed in action in Italy, with 92 others reported wounded, and two missing in action. Japanese American soldiers in Italy have earned over 1,000 Purple Hearts, 46 Silver Stars, 31 Bronze Stars, 9 Distinguished Service Crosses, 3 Legion of Merit Medals and the Distinguished Unit Citation.

Lt. Tanahashi was thinking not of himself alone, but also of others who had faced discrimination because of the slant of their eyes when he wrote shortly before his death:

"When this unfinished business is taken care of, we should all be able to live together as good Americans. My fervent hope is that the slant of the heart will determine a man's loyalty."

Lt. Tanahashi's wife, father, mother and other relatives, together with members of his old Boy Scout troop, held memorial services for him on July 29. It is reported with regret and chagrin that it was necessary to hold the services at the Heart Mountain Relocation Center in Wyoming.

But Lt. Tanahashi was sound in his hope. Some day we shall judge—as we would hope to be judged—"by the slant of the heart."

Sources of Security

AMERICAN Friends in a recent meeting pointed out that military conscription is no guarantee of peace and freedom from attack. The experience of Russia, Poland, Holland, Belgium and France illustrates this fact. As the Friends observe, "Security can come only through good will and confidence leading to an organized and cooperative world."

Clouds Over China

By M. SEARLE BATES

Editorial Note: This article by Dr. Bates is in lieu of his monthly column, "Eyes On the Orient." It came as this issue of World Call *was almost ready for the press. Bearing as it does upon the current situation in China and coming from the pen of one of the most distinguished authorities on affairs in the Orient, we make room for it on this page usually assigned to editorial comment. Dr. Bates is professor of history at the University of Nanking. He is now at Missions House, New Haven, Conn., where he hopes soon to receive permission to return to China.*

SINCE June a campaign to discredit Chiang Kai-shek and the Government of China has been carried on largely by journalists of leftist leanings or of impatient temper, associated with certain elements in the American Army. Continued Japanese gains and the controversial resignation of General Stilwell have increased popular criticism and bewildered the general public. The new focus of old problems should not affect the long view of the relationships of nations. (See WORLD CALL for May, 1944; "What About China?") But the shallowness and fickleness of American judgments, and the critical importance of the next few years require careful attention to any disturbance.

This is no game for Pollyanna. More difficulties lie ahead, and the present ones must be faced squarely. The great majority of the Chinese people are illiterate and politically inert, despite the considerably successful efforts of recent years in many types of education. The great majority are seriously poor, and live in a rural setting. There has been no large industry, and industrial advance will be slowed by inescapable hindrances. No magic of word or act can quickly bring trained intelligence, democratic experience, technical skills and equipment, general prosperity, to 300 or 400 millions in such a situation.

It has been apparent all along that Chinese armies without artillery, tanks, or mechanical transport could not with flesh and cartridges hold any given point against which the Japanese were willing to throw sufficient material. The American Air Force has been very small, and has been set to use resources in long-range bombing of Japan and Manchuria. Yet the Chinese troops have continued stubbornly for seven years and a half to fight larger Japanese forces than Americans have met in all lands and seas combined; at the cost of more than a million Chinese killed, more than three millions wounded. The *charge* that they are unwilling to use their men must be qualified by these *facts*. How long have we been told that the Japanese were fighting to establish through railway connections from north to south, splitting China and strengthening their hold on the southern coasts? But it has thus far been prevented; mainly by men, not by machines.

Americans want results, and in a hurry. High-powered representatives sought command of the Chinese armies, of important phases of Chinese economic life, of internal policy in the critical matter of the Communists. Improvements are needed—badly needed. The Chinese have tried to make them but not with the speed and results desired by Americans trained in our very different circumstances. Stilwell had serious disagreements with the American air officers and with the British, as well as with the Chinese. Picturesque to those under his command and to story-hunting journalists, he did not build good relations with his equals or his superiors.

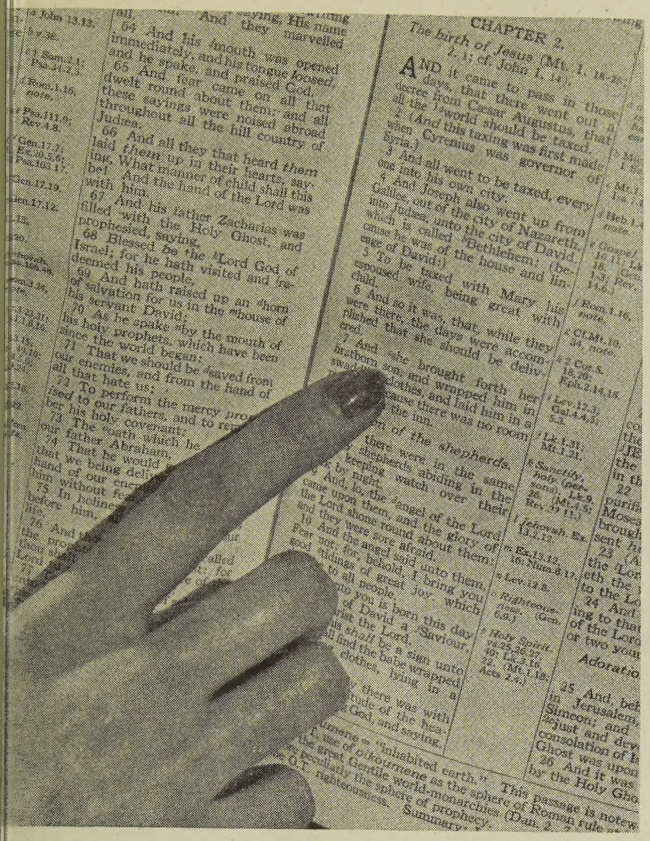
The Chinese welcomed a good deal of American enterprise, even in forms troublesome and painful to them. But to turn over the country to an American general with the manners of the old foreign "imperialists," rough and disrespectful to the leaders who have put China on the modern road, who have held up through the long strain of war, and who carry responsibility for the present fate of the nation, was just too much. Personalities and factions, both American and Chinese—political and economic as well as military—have had their hands in the stew. The present program offers good hope if there are enough people set to make it work over the sabotage of men who would rather fight this person or that group than cooperate on the best basis now practicable for war and for peace.

For allegations against the personal morals of Chiang, some of them already withdrawn by the broadcasters, we find no foundation. Political fault and limitations of mind there are. Most of the political charges reach the basic fact that Chiang came to leadership in the period of civil wars, and through fifteen years of power has worked on the principle of sacrificing other concerns to unity and order. He has preferred to load up the military and political systems with many reactionary, incompetent, even disreputable men, rather than to fight combinations of them in regional and factional wars. That lays him open to the accusation of putting the maintenance of his regime ahead of vigorous reform. What is really best for the country is not a simple question. Reform is needed. What if *your* conviction as to reform would result in civil war, with the Japanese holding half the land?

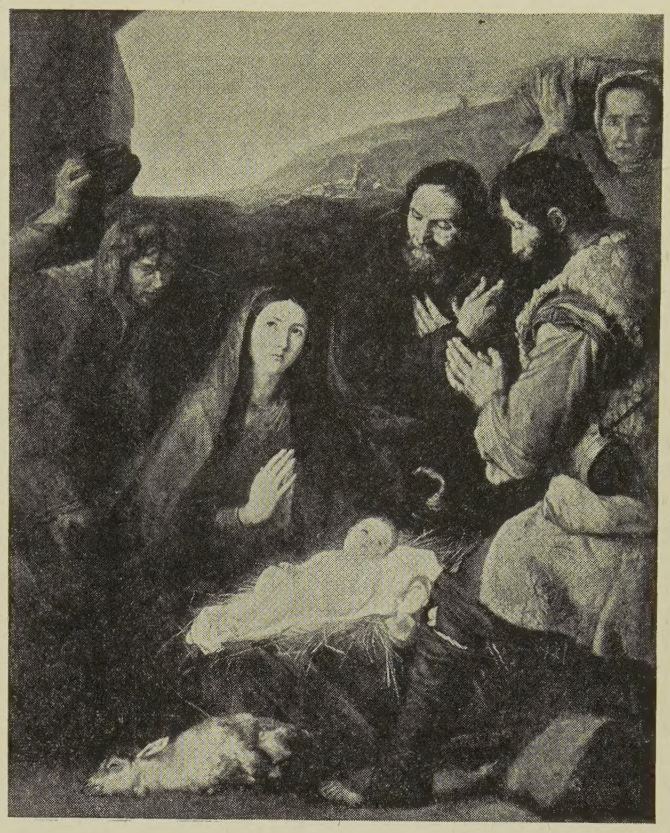
Many of the criticisms brought by Chinese Communists and their enthusiastic friends-at-a-distance contain truth. "Democratize the Government!" and "All-party cooperation against the Japanese!" are catchy slogans. Yet Americans seldom stop to learn or to think of some important obstacles to easy adjustment. For all the weaknesses of the Chinese Government (Kuomingtang), it alone has a large body of trained officials, many of them modern in education and outlook. It *did* achieve the degree of unity and of general improvement which meant so much to China in the decade before the war; it *has* carried the fearful burden of the war itself; it *has* been tolerant of the Communists to a degree unapproached by any other government of the world confronted by a revolutionary army.

Although the Chinese Communists in economic acts are for the present mild reformers only, although the richest man in their capital city made his fortune in trading with the Japanese areas, although much of their "front" against the Japanese has been quiet and profitable for months at a time, they are undisguised political revolutionaries. The declared and long

(*Continued on page* 18.)



nd she brought forth her firstborn son, and wrapped him in swaddling clothes . . ."—Luke 2:7.



Adoration of the Shepherds by Jose de Ribera.—Photos by Keystone View Co.

"And This Shall Be a Sign"

By MABEL NIEDERMEYER

ND this shall be a sign," the angel said
Unto bewildered shepherds on that night
When suddenly in glory all around
here shone the radiance of a holy light:
Ye shall find a Babe in manger lying,
Babe in swaddling clothes upon the hay;
or unto you and unto every people
s born a Lord and Saviour on this day."

Come, let us go," they reasoned thus together,
That we may see this Child of lowly birth."
hey left their flocks in keeping of another
nd sought the Babe so newly born on earth.
n humble stall they found a greater radiance
han that which shed its light upon their field,
or wrapped in swaddling clothes and in the manger
hey saw the boundless Love of God revealed.

AND this shall be a sign! Love in a manger!
O God, our hearts and minds have long been dim!
We gaze in rapture on the sleeping Babe
And join in reverent homage paid to Him
By shepherds in whose life had come a song.
We bow adoring—then we leave unstirred
And live our lives in shallowness and pride
As though we had not seen and had not heard.

Dear Father God, whose patient heart is seeking
Thy warring children who have strayed from Thee,
Place once again Thy Love within our keeping
Engrave in us Thy sign that all may see.

Benevolence Looks to the Future

By J. ERIC CARLSON*

J. Eric Carlson

ANY adequate look to the future in benevolence must be based upon a glimpse at the past, and a brief survey of present trends.

Religion has always been concerned about the needs of people, both spiritual and material. It has sown the seed, pointed the way and set the example for all philanthropic enterprises. This has been particularly true of the Christian religion. All Christian communions, both Catholic and Protestant, have made and are making, significant contributions in the realm of social service.

Cared for 20,000 since 1887

As for Christian churches (Disciples), the first effort to establish a national agency for benevolence was made in 1887 at St. Louis, Missouri, and resulted in the incorporation of The National Benevolent Association of the Christian Church. In the early days, available resources were meager and the interest manifested was largely local; but gradually as the need became known, a growing support came to this work. The financial assets of the NBA have increased from year to year until now they total more than three million dollars. It has been estimated that no fewer than 20,000 needy children and aged members of the church have been aided in a time of tragedy during these years.

Millions of Families Uprooted

The present situation, influenced very largely by wartime conditions, reveals an alarming increase in delinquency, both juvenile and adult. Contributing causes are found in the unprecedented uprootings of millions of families who have migrated to war industry centers, there to live in emergency housing units or trailer camps, neither of which permits a normal home life. In many instances both mother and father are employed and the children left to shift for themselves. Thousands of wives of servicemen, many with small children, have moved to towns near the camps to be near their husbands as long as possible before they are sent overseas. Out of these circumstances has emerged a baffling problem for social agencies. Chief among the sufferers in this situation are little children. Their needs must be met.

Financial Distress of Aged

Another serious factor in the present scene from the viewpoint of the NBA is found in the increased and increasing cost of living. Added to this problem are decreased interest earnings upon investments, and the greatly increased federal income tax made necessary by the cost of modern warfare. The result is that many aged persons who had reason to feel secure in pre-war days now find themselves in financial distress.

With this brief glimpse into the past and at present trends, let us contemplate the future as it relates to benevolence. When at long last the war shall have come to an end, millions of men who have served in the armed forces will return to their homes and families. Their readjustment to normal pursuits will be quite as hard as was their adjustment to military routine. We must also face the fact that thousands of potential breadwinners will never return to their families; other thousands will return needing to be cared for, and entirely unable, because of the wounds of war, to provide for their families. It is inevitable that a great number of families will need assistance beyond their power to provide.

Government Responsibilities Larger

There is one more factor which must be considered. Of the four major United Nations, the United States alone has escaped the ravages of actual battle within its continental boundaries. This fact lays upon our country major responsibility for the rehabilitation of sister nations which have suffered so cruelly and find themselves in a position of desperate need for assistance. This will be a tremendous task for governmental agencies, and will make it necessary for private agencies to bear a larger share of the load in our own country.

Already there are indications that the twelve Homes of the NBA will be called upon to render a larger service than ever before. In 1943, our Child Saving Institute at Omaha, Nebraska, cared for a larger number than in any previous year of its more than half a century of service to young children. All of our Homes for children are having an increasing number of calls to care for very young children. To meet this situation, several are planning to enlarge their facilities.

As of June 30, 1944, there were sixty-four approved applicants whose names were on the waiting lists of our six Homes for the Aged. In order to help meet this situation, the Emily E. Flinn Home at Marion, Indiana, has completed plans to double its service for needy aged members of the church in the northeastern area.

Need for Supplemental Aid

There is a real need for our people to provide a Home for aged members of our fellowship who receive state pensions, and for our churches to provide whatever funds are necessary to supplement pensions, that each person may receive the right kind of care.

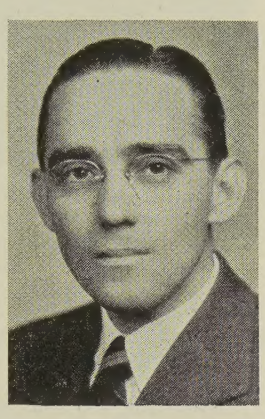
Since no man is wise enough to predict accurately just what the greatest needs will be in the postwar years, we must prepare ourselves as best we may to meet whatever conditions confront us.

*General secretary of the National Benevolent Association.

Horizons of Mercy

From an Address at the International Convention of Disciples of Christ at Columbus, Ohio, October 18

By GEORGE R. DAVIS*



George R. Davis

A FAINT persistent cry was heard from an empty house. Neighors found a baby there, the park of life nearly extinct. . . . A young mother faced he world alone with two small hildren. She could not leave hem even to seek employment. . . . A lad stood at the crossoads, alone in the world, eager or excitement, free from reraints, and the 'gang' was uring him. For to every boy here 'openeth a high way and low'. . . . And there were wo others, 'silver threads among the gold,' facing the rospect of public charity, too old to gain work in a ompetitive society, and their life savings wiped out in n economic torrent.'' These are statistics from the ational Benevolent Association of the Christian hurch, living statistics. And all of these potential ragedies were averted because the doors of a home, National Benevolent Home of the Disciples of Christ, ere opened. That baby is now a romping, healthy oy of three. That young mother has work and the wo children are with her until the home can be restablished. The lad, once at the crossroads, is now n the ''high road,'' a Christian citizen saved for soiety. And the aged ones have walked out of the nadows of despair to discover the meaning of Chrisan love in its deepest sense.

Someone has beautifully reminded us: ''The first rganization of the church was for the purpose of beevolences. The seven deacons were selected to look fter the daily needs of the widows. The first general ollection taken in the first century churches was to ssist those who were impoverished by a famine. The nly definition of religion given in the New Testament as to do with benevolence, 'Pure religion before God to visit the fatherless and the widows.' When Jesus escribed the gathering of all nations before the eternal ribunal, he declared the basis of judgment would be terms of benevolence, 'Come ye blessed of my ather, for I was hungry and ye gave me to eat.' enevolence is indeed the fragrance of the New Testaent garden.''

Today the brotherhood of Disciples of Christ carries n this ministry of Jesus and the church, expressing e spirit of the New Testament in benevolence through welve great homes for the needy aged and for little ildren, maintained through the National Benevolent Association. Our Homes care for hundreds of people daily. Truly we should take pride in such attractive properties, efficient staffs, and in the commanding results.

Nevertheless, the early attitude of our general convention and the brotherhood as a whole to the work of benevolence was not a credit to Disciples of Christ. This did not reflect the basic attitude of our fathers as may be noted from the words of Alexander Campbell, ''In the day of judgment the works particularized as of the highest eminence and the most conspicuous virtue are not that you have endowed professorships, founded colleges, and built meetinghouses, but that you have visited the sick, waited on the prisoners, fed the hungry, clothed the naked Christian.'' Yet it is still true, although Mr. Campbell and many others within the heritage of our faith were of this mind, benevolence on a national scale within our brotherhood received at the beginning very little encouragement, and struggled for its place in the sun through the efforts of the women and a few interested men. Chartered in 1887, the National Benevolent Association was unable to secure a hearing before the general convention, now known as the International Convention. In 1895 at Dallas, Texas, and also the following year at Springfield, Illinois, a petition requesting a hearing before our people from the Association was ''laid on the table.'' Were this only history we could forget it and look back upon it with regret, but rejoice in the mending of our ways. But we are still lagging as will be noted from the annual report of the United Stewardship Council for 1943. Our record of stewardship in this regard and others is no credit to the greatness of our historic plea for the restoration of a New Testament pattern. One quite agrees it is possible to ''be as orthodox as the devil and just as insensitive to the will of God.'' During the year which closed on June 30, 1944, only a few over fifty per cent of our churches could be listed in the columns of benevolence. Nearly 4,000 congregations again ''laid on the table'' the appeal of the National Benevolent Association: 4,000 New Testament churches.

If the voice of benevolence is allowed to be heard clearly, money is available and available in worthy sums. It is possible to change the picture of benevolence in our churches, in any church. And it is possible to lift increasingly the levels of giving where giving already has begun. Indeed, let it be said with enthusiasm, slow though our response, the horizons of mercy have expanded among our people.

In the face of our twelve beautiful Homes located in areas reaching from the far Northwest to Florida, and remembering the dream which began in a little

*Minister, First Christian Church, St. Joseph, Missouri.

gaslit room in the basement of Old First Church, St. Louis, sixty years ago, indeed horizons have been expanding. And the spirit of the women who met there and who heard "the cry of the children" has been increasingly poured out upon many others. Our Homes are not public institutions, but Homes of the church, the church's way of providing loving care for those in greatest need. Continuing the original purpose of the National Benevolent Association, "To help the helpless, to give a home to the homeless, to provide care for the sick and comfort for the distressed," the Disciples of Christ through these Homes march forward on the mission of mercy from one horizon to another. From a dream in a gaslit room to twelve substantial properties, from the original 85 dollars to an income of $429,484.21 in 1943-44, and with tangible assets of $3,000,000, and from one original baby (and that baby at the last minute didn't materialize) to the care of hundreds daily, indeed the horizons of mercy among the Disciples have been expanding.

Our answer to the call for a ministry of benevolence must not be in the method of substitution. At no point is our gospel "either-or." We must not undermine the world mission even to feed the homeless children. And we certainly must not take food from the mouths of children, and security from the sunset years of the aged who wait before our doors at home, to send expositors of the faith across the globe. It must be not "either-or," but "both-and." It is not a question of funds, but a problem of sufficient real religion in our people and in ourselves. And the answer is in the restoration of the New Testament church in terms of genuine stewardship. I would not ask one penny from your missionary budgets, nor from any other budgets, for benevolence. Benevolence has the claim for a budget of its own in every church—a budget which would honor Him who counts our gifts to others as gifts to himself, and whose hunger is fed and whose thirst is quenched when bread and water are given "in His Name." Benevolence, of course, is not the final answer. Our Kingdom call is to a new world of brotherhood. "Dreams are they all, but they are God's dreams." To the Christian church, benevolence can never permanently substitute for needed correction in our total world economy; charity can never be a drug to ease the pains of the numberless disinherited of our earth, of our nation. The opening doors of benevolent homes can never be the final expression of concern for our world's need, for America's need, though our homes were twelve times twelve, and those ministered unto, a thousand times a thousand. There is a new order to be built, and now in the making. But for the time to come as we work toward that order, that kingdom, there will be the tired, the forgotten, the weak, the fatherless and motherless, the broken before all doors which hold out hope. Such are the doors of the National Benevolent Association, and the church must care for her own. A new order indeed! But benevolences *now!* And the same Christ who leads us toward a New Jerusalem "coming down out of heaven upon *the earth*" will lead us now on the mission of mercy.

Our response always will depend upon our sensitivity. The hundreds in our twelve Homes, and th hundreds who have been turned away because "ther was no room in the inn" confront us now. Othe babies are homeless. Other mothers wait for an oppo tunity to support fatherless children. Other lads stan at the crossroads. Other aged face the shadows, penni less and forsaken. The doors must continue to oper They are your doors, my doors. Let us not be in sensitive to the cry of the children, the silent appea of these older ones.

The history of your own National Benevolent Assc ciation is glorious, the cause worthy, the need great Sensitive people, sensitive churches will respond.

Members of the staff of the National Benevolent Associa tion present at the International Convention of Disciples c Christ at Columbus, Ohio, October, 1944.

Standing, left to right, are: H. E. Steele, Mrs. Jane Hut ton, J. Eric Carlson, Mrs. Samuel Mathews, Norman E Berry and Mrs. F. W. Henry.

Seated, left to right, are: Mrs. Alice H. Scott, Mrs. Betti R. Brown, Miss Jessie M. Burke, P. B. Cope and Miss Gle Harter.

Attending the convention, but not in the picture, were I Hulser, L. N. Hays, Miss Elizabeth Jameson and Hobart I Fosher.

THE MEASURING ROD

of the Church Caring for Her Own

July 1, 1943, to June 30, 1944

Children served during the year in 6 Homes	701
Aged people served during the year in 6 Homes	259
Mothers cared for during the year	75
Total Served during the year in 12 Homes	**1035**
Children uniting with the church during year (Most of the children already belong, having made the Confession at the usual age)	37
Deaths of Aged during the year	33
Aged applicants on Waiting List—June 30	64
1943 Christmas Offering from Churches	$210,867.66
Increase over previous year	40,001.03
Brotherhood Receipts for Benevolence for year	429,484.21
Increase over previous year	**106,091.02**
Total operating costs for year almost (Constantly increasing for the duration)	**$404,652.91**
Front Line Churches in Benevolence (Contributing $300 or more annually)	296

(*There are 7,965 Churches in United States*)

Patterned for Magnanimity

By L. K. BISHOP*

ESOP tells a story of the miser and his gold which we may well take to heart. Once upon a time re was a miser who used to hide his gold at the foot a tree in his garden. Every week he dug it up and ated over his gains. A robber who had noticed this g up the gold and decamped with it. When the ser next came to gloat over his treasures, he found hing but the empty hole. He tore his hair and sed such an outcry that all the neighbors came und him, and he told them how he used to come l visit his gold.

"Did you ever take any of it out?" asked one of m.

"Nay," said he. "I only came to look at it."

"Then come again and look at the hole," said the ghbor. "It will do you just as much good."

Wealth unused might as well not exist.

The individual Christian who desires to build a well-nded personality and mature in the Christian phi-ophy of life, must, of necessity, make investments in Kingdom of God and in the brotherhood of man as l as in the rainy day, old-age security, and retire-t comfort.

et us draw a distinction between charity and dedi-ion of possessions. In these days of community sts, war chests, and other organized charities, we e been forced to make a place in our budget for ual charitable gifts. They are as natural a part of thinking and planning as are taxes. There is a nger that the masses of Christians will feel that they e fulfilled their Christian obligation when they e supported the organized charities or yielded to pressure which has been placed on them for giving.

The spirit of the Master and the teaching of the ly church were far removed from charity. Dedica-n of possession means all one's earnings, talents, ength, and intellect are consecrated to the building a Christian world. A part of these personal pos-sions are spent on one's own self, family, and pri-e living, but all of it is used, invested, spent, and bursed in the spirit of Christian love and consci-ious compassion.

Thus one does not give anything away but he merges strength, wealth, and talent with the Creator in a ine partnership. Is this philosophy of dedication actical? Will it work in a world of capitalistic ma-ialism? Or are we forced to live by the slogans of rift, ingenuity, greed, and selfishness which have en hurled at us during the past century?

When one comes to this partnership, which is a lication of possessions, what happens in the individ-l life?

—This sacred dedication of possessions is the nter-irritant for greed, miserliness, self-centered ing, and coveteousness.

—It is a positive factor in building generosity, kindliness, compassion, brotherhood, and human sympathy.

—The dedication of one's possessions immediately throws the individual into great causes and sets his hand to the task which will challenge his entire life.

—The dedication of possessions brings wide and varied interest into life, thus assuring one against boredom, monotony, self-pity, and disintegration.

—Once one has thrown himself and his possessions into a worthy cause and become a partner with God, life is worth while, challenging, dynamic, purposeful, and creative. Once we catch a glimpse of this outgoing dedication of possessions, we wonder why we have allowed ourselves to be snared in the current materialism of selfishness, greed, and self-preservation.

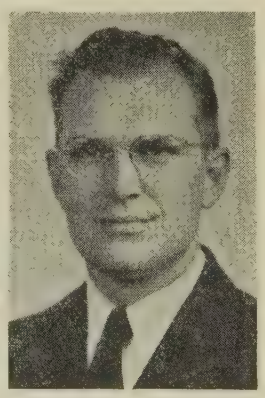
As in other areas of life, so in the area of possessions, Christ laid the pattern for magnanimity, strength, beauty of life, and nobility of personality. We are still striving to grasp his vision and to follow his lead.

Both the minister and the congregation of the modern church are conscious of the fact that the offerings presented in the service of worship leave much to be desired in the dedication of possessions. The small and thoughtless gifts that are thrown into the offering plates by the thousands each Sunday do not do for the kingdom nor for the individual giver that which the dedication of self and substance does.

As we prepare to enter into this Year of Dedication we are forced, through honest humility, to admit that the Kingdom of God has not received our best nor our all. We are stirred to strive for a new understanding of the spirit of the Master and the teachings that led those of his day to give their all and follow him.

*This article by the pastor of Central Church of Christ, Des nes, Iowa, is one of a series in keeping with the spirit of the r of Dedication among Disciples of Christ.

Director of Evangelism



Spencer P. Austin

The division of home missions of The United Christian Missionary Society announced in the International Convention in Columbus, Ohio, the calling of a new director of evangelism—Spencer P. Austin. Mr. Austin is now in Boston University School of Theology, working toward the Th.D. degree, and will come to his new position in June, 1945.

Mr. Austin has the A.B., M.A. and B.D. degrees from Phillips University, Enid, Oklahoma, and has served as pastor of several churches in that state, the last being Duncan, where in six years he aided the church to make remarkable progress. The church debt was paid off, a strong program of evangelism built up, and the membership increased greatly. While in Boston University he has been pastor of Hancock Street Church of Christ, Everett, Mass.

Reporting from Columbus

THE INTERNATIONAL CONVENTION of Disciples of Christ, meeting at Columbus, Ohio, October 17-22, was one of the most successful held in recent years. Despite wartime travel restrictions, the attendance was good. There were 2900 registered delegates. Among these were representatives from every section of the United States and from Canada. The climax of the gathering was reached at the closing session honoring repatriated missionaries.

Convention Officers

Elected as president of the next convention was Dr. M. E. Sadler, president of Texas Christian University. Re-elected as officers of the convention were Dr. Graham Frank of Dallas, general secretary; Miss Elizabeth Jameson of St. Louis, recording secretary; J. H. Nance of Dallas, treasurer; and H. B. Holloway of Indianapolis, transportation secretary.

Elected as new members of the executive committee of the International Convention were: Richard E. Lentz, Anderson, Indiana; E. S. Moreland, Cincinnati; Donald M. Salmon, Eureka, Illinois; Paul S. Stauffer, Frankfort, Kentucky; and Mrs. W. J. Young, Memphis, Tenn.

Federal Council

As representatives on the executive committee of the Federal Council of Churches of Christ in America, the convention elected Kenneth B. Bowen of Covington, Kentucky; Hampton Adams of St. Louis; Hugh Darsie of Brooklyn; and Miss Bertha F. Park of Cleveland. The four alternates named for these members were Eugene C. Beach of Youngstown, Ohio; A. E. Cory of Indianapolis; Mrs. Warren Hastings of Washington; and L. W. McCreary of East Orange, New Jersey.

World Council

The four principals named for representation on the World Council of Churches were Geo. Walker Buckner, Jr., of Indianapolis; Roger T. Nooe of Nashville; Graham Frank of Dallas; and Robert M. Hopkins of Indianapolis. Those elected as alternate members of the World Council body were C. M. Yocum of Indianapolis; Harley Patterson of Buffalo; Mrs. H. B. McCormick of Cleveland; and Ira Langston of New York City.

The committee on time and place recommended that the next convention be held in October of 1945, but left final decision as to time and place to the executive committee.

Reports of elections and of some of the convention resolutions are found elsewhere in this issue. On this page and following appear excerpts from some of the convention addresses.

Gertrude Shoemaker points to Belgian Congo where sh and Miss Hattie Mitchell, center, have served. Morriso Sebastian, Columbus attorney, stands with them before 15-foot photo of October "World Call" cover.

Excerpts from Addresses

Harry L. Ice of Oklahoma City, Oklahoma:

"If we would always keep ourselves mindful tha civilization, as well as individuals, lives constantl on a slope, that is, on an inclined plane where we ca never sit down or take it easy; that we can neve really do without a certain amount of effort and strai and aspiration—if, I say, we would keep that phras constantly in mind it would help mightily to mak next year a Year of Dedication for the Disciples."

Mark A. Dawber of New York, New York:

"A large proportion of (American) Indians ar now denied citizenship; either by state law or feder treaty, Indians are still wards of the government an as long as this wardship status obtains, it will be im possible to achieve the complete objectives of th Christian gospel. . . .

"The task of home missions in the city is that o getting the so-called 'respectable' churches, the sel supporting, self-satisfied, complacent churches, to a cept the responsibility for a ministry to the poor an undesirable people within their own parishes. . . .

"Protestant missionary work has been established i Puerto Rico for over forty years and, all things co sidered, has made a laudable contribution to the li of the island. But the conditions that prevail are e ceedingly discouraging. Puerto Rico is one of th

ost poverty-stricken, illiterate, diseased countries in e world."

seph B. Hunter of Indianapolis, Indiana:

"One of the saddest truths which we face today is e fact that race discrimination and exploitation exist aggravated form only in Germany, the British minions and the United States, all white, Protestant untries. . . .

"If the world's productive power were now fully ilized, there would be plenty for all and to spare. efore this became true, millions of people lived in arvation without revolt. They are learning now at there is no longer any need for hunger, so no nger will people remain hungry and content. The volution is on; it will continue until all have ead. . . .

"The future historian will look upon one phase of church's work, its foreign missionary enterprise, the most important peace movement that has been ing on in the world . . . . . The church has had usands of missionaries in Asiatic and other lands almost a century and they have made millions of ends. That is something encouraging as we look the postwar world."

ymond McCallister of Webster Groves, Missouri:

"The day of long and heated debates about denomations has passed. . . . . This does not mean we are rsaking or compromising our convictions for the e of fellowship; but it does mean that we are beming to see that the things which divide us are so all compared with the big things which unite us."

n B. Genung, Jr., of Los Angeles, California:

"I do not say that the Oriental Exclusion Act initably brought about today's conflict with Japan, t I do assert that the Act and the arrogance which eated it were direct causes of the psychosis which spired Pearl Harbor. The sectional motives of cerin Americans shut the door on democratic hopes in pan and paved the road to militarism and imrialism. . . .

"Let us approach our goal, the brotherhood of man, th humility. Let us be humble as we recognize we ve failed so widely that a teacher in a Japanese location Center could say, 'To be frank with you, embarrasses me to teach them the flag salute. Is r nation indivisible? Does it stand for justice for ?' We cannot cure intolerance in others or in rselves unless we begin in penitence and humility."

rry C. Munro of Chicago, Illinois:

"The faith of our fathers would more surely surve having our churches closed by a pagan dictator an it would having them deserted by a pagan peoe. . . .

"The evils out of which war grows can never be red by war. In fact they are only multiplied and nforced as long as war goes on. War is caused by h evils as national pride and ambition, race bigotry d hatred, desire for vengeance and retaliation, desire of the strong to exploit the weak. None of these evils is cured by war. In fact each one is made worse. So that war closes with more evils still to be dealt with than when it started. Only Christian teaching and Christian practices can get rid of these evils."

Alva W. Taylor of Nashville, Tennessee:

"The church that serves the community is the inevitable next step in denominational cooperation for all those communities where the religious life is handicapped by overchurching. . . . . A thriving church in cooperation honors religion in the eye of all men. The same missionary spirit in the denominations that asks for sacrifice in order that Christ may be taken to unchurched fields, demands a like sacrifice in order that the overchurched field may have a going church."

E. E. Higdon of Eureka, Illinois:

"The church college has the opportunity to make the Christian religion central in the curriculum. . . . . In the church college the student may be led to choose his vocation in the light of Christian principles. . . . . Such students carry the Christian philosophy into the professions, into all lines of business, into industry and labor, into the making of public opinion through press and radio, into education and into politics and government."

F. W. Burnham of Richmond, Virginia:

"There is a force in the willing acceptance of distress and danger and even of death without retaliation, as one's share in the consequences of the world's sin and guilt. The martyrdoms of the Roman period of persecution bear witness to it. So do the lives of men like Mahatma Gandhi and Toyohiko Kagawa in our day. Yes, and so do the heroism and the sacrifices of our own young men who are serving in C.P.S. camps or in prison as conscientious objectors to war. By many they are considered objects of contempt and scorn; but it is my conviction that future generations of the church of Christ will award them the honor and appreciation which they deserve. However we may differ from them as to the wisdom or value of their course in time of war, we must acknowledge the fact that they are following the teaching and example of our Lord Jesus Christ."

G. Gerald Sias of Ponca City, Oklahoma:

"The Disciples of Christ are lacking in the kind of concern which makes evangelism the center of our enterprise. Last year in the eastern part of our United States it took twenty-nine persons all year to win one person to Jesus Christ. In the South, thirty-seven; in the West, twenty-three; in the Middle West, twenty-nine."

Mrs. L. K. Wood of Louisville, Kentucky:

"A unique contribution that church women can make to community life in wartime is to dispel the spirit of hate, which undermines all foundations for a future peace. This time, wisely, thoughtfully, unselfishly, women must create a new world view of the universal humanity."

New Wine

By MARGUERITTE HARMON BRO*

THE club car of a Pullman is not ordinarily the place where one expects to find a demonstration of the Christian church in action. This particular train was delayed by a wreck ahead; and the two women and four men—this was a pre-war train—grew chatty. The younger woman, who must have been forty but looked thirty even to the older woman, was a trim piece in the sort of tailor-made which looks simple but costs a three-figure check. She was impatient to get home to her midwestern city because her church board met the next night.

"So you're on a church board," said the middle-aged man who was an expansive soul and looked as if he might be president of several men's luncheon clubs. "Well, well, that's right nice. We have a couple women on our board, too. Gives our meetings some dash, I always say. Great arguers when they want something."

The old man, who was thin and looked dyspeptic, said, "Humph!" By and by he added, "In my church the women can't vote. What do they know of business?"

Then the young man spoke. He was a seller of bonds and looked his part brightly. "You can hardly say women don't know business these days, the way they spend the national income. At least that's true outside the church. I wouldn't know how it is inside. Personally I never go."

"Investments," said the old gentleman sharply. "Nobody ought to be on a church board who doesn't know property values."

The younger woman said coolly: "When my husband died twelve years ago after a long illness which had kept him away from his business, I was left with three sons to support and a steel barrel factory on its last legs." She named the company. All three men sat up. "I made myself president," she added in a reminiscent tone, "and that's still my job. If I can make my business pay, I ought to be useful on a church board. Anyhow, I've been chairman of our board for three years and we've doubled our budget. In the next eighteen months we'll double it again."

She swung her chair around toward the window, opened a book, and for her the unprofitable conversation was definitely closed. She wasn't defensive; she hadn't the least trace of conceit. It was as if she had felt she must make a statement of fact, and having made it, would now move on to more important things. The book in her lap was no recent best-seller, but the little volume, *By An Unknown Disciple.*

With the book as a springboard, the older woman opened the conversation again. The younger woman, whose name was Mrs. Dudley, said she was looking for some book which all fifteen members of her board could use for their private devotionals. She wanted something which would make the heart of the church's task more vivid each day. "Something which leaves you with a lump in your throat, maybe, but your chin up." They had previously used E. Stanley Jones' *The Christ of the Indian Road,* and Stan Daily's *Love Can Open Prison Doors.*" The older woman suggested Gerald Heard whose two books, *The Creed of Christ* and *The Code of Christ,* were new. Mrs. Dudley shook her head. "I have *The Creed,*" she said. "It has me humping. After a year maybe I'll be ready to take it up with my board." She said "my board" with the kind of loving pride one feels in saying, "my family."

Committing Members to the Church Program

In the next hour's conversation the older woman learned that Mrs. Dudley's church had 612 active members. Three years previous there had been 734 members on the books, but one of her first official acts had been to clear out the dead wood. By dead wood she meant persons who came to service only on Easter if at all, who made no pledge to the church and answered none of its calls. Either she or the minister had called on all dead wood before elimination from the active membership list; some had been shocked into cooperation. When a new member joined the church, she said, someone from the finance committee called on the new one and explained the church budget. All projects were supported by the budget; there were no money drives, no bazaars, no tickets sold for entertainment. New members seldom believed that sales talk and made the customary moderate pledges. Six months or a year later, when they found out that the church actually was run on its pledged budget, they usually raised their pledges.

The past two years the church had supported a Living Link, a woman doctor in China. "We've used the slogan, 'As much for others as for ourselves.' But that's a rather silly slogan." She frowned and then smiled. "I mean, what *is* ourselves and what is others? An investment in missions is an investment in world security. Why shouldn't we give as much for world security as we'll pay out for the next war?" When she took on the board chairmanship, she had found the women of the church better informed on missions and world affairs than the men.

"How could you determine that?" the older woman asked.

"We used a questionnaire at a big church dinner," Mrs. Dudley replied in a matter-of-fact tone. "About four times a year we use an attitude or fact test for something. Our people are used to it now, and they've discovered they might as well fill it in promptly as to be called on two or three times. At first the men scorned information tests as women's club stuff until they saw their low scores posted."

*Mrs. A. C. Bro, formerly a missionary to China, is a free-lance writer and is author of the recent volume, *Every Day a Prayer.* Her husband is president of Frances Shimer College, Mt. Carroll, Ill.

The older woman kept chuckling to herself. She ould visualize this altogether attractive little woman ulling business methods on businessmen. In the conomic field they had to respect her and, moreover, ey couldn't outlaw her as "one of those hard masuline women." Anyone could see she would look ke peaches-and-cream in a dinner gown, and her eighbor knew she was a good, jolly mother of three ons.

The Minister's Main Business

Her minister, she said, was her right-hand man. He ad a fine head for organization—a born executive. ut his sermons were third-rate. She figured that e might do better if he had more time to study, and he had a short midwinter vacation as well as six eeks in the summer. So she raised up a mighty lling committee which he had only to engineer. At e same time she tried to make him feel it a public fense if he left his study in the mornings. "Minters are funny that way," she said. They find me for everything except their main business which leading a great worship service on the Lord's Day. heir sermon is an important part of that service, t the prayers and hymns ought to take hours, too."

She had a lot of ideas about by-products. One uld see why the steel barrel business flourished. othing was too small for attention, and yet she used r ideas quietly to raise enthusiasm in someone else. e preferred to work through her foreman, so to eak, and to turn over the execution of plans to him. the line of by-products, she believed that a Bible hool should have a parent-teacher's division, and at parents who were too busy to come to an eveing's discussion once a month should be charged ition for their children's Bible school attendance. he hadn't gotten the tuition idea into operation, but e parent-teacher groups filled the church house nce a month. "We wrangle happily over corporal unishment, the Virgin Birth and adolescent psycholgy. And we've painted all the primary chairs with ur own hands. Pastel shades." The missionary ociety had a men's division. The men's club had a oys' club. The boys' club had a carpenter shop in frica to which they sent tools, or their equivalent money, to be used by African schoolboys.

Questions and Mental Exclamation Points

The older woman sat entranced but not speechless. he shot questions and jotted mental exclamation oints. Mrs. Dudley made some interesting comments. Contrary to popular opinion, most of the top-notch hurch workers are men, but the very best—the truly ifted and unselfish leaders—are women." Again e said, "The rarest thing you find in church life common sense." And, "Ministers don't demand nough. They need to walk out into the community, ick the best men and women and offer them jobs qual to their ability." She had ideas about training. Sunday school superintendents need to get around," e thought. "They out to be sent at church expense study other successful schools in action." Another onviction was that a woman who was a natural leader frequently accomplished more by being a member of a committee than by being its chairman; as a member she could push the chairman and the other committee members better than she could pull from the top.

The older woman thought, however, that this particular chairman was her own best argument for an altogether efficient person at the top of an organization. The older woman thought further: something new has come into the life of the church. Less than a century ago—a whole lot less than a century—women were keeping silent in church meetings and raising their personal pledges out of butter-and-egg money. Half a century ago they ran the missionary societies, the Ladies' Aid, and taught Sunday school classes. Period. Since the turn of the century they have made their way onto most of the church's committees, including national boards. Recently they have not only accepted their own rights and privileges, but in many instances are insisting that the men come along and carry a man's share of the load. Certainly there is new wine in the old bottles, and it will be a tribute to the good skins of which the old bottles were made if they do not burst assunder.

The older woman pondered the personality of the young board chairman. Mrs. Dudley planned and lived and breathed for her church; she was a part of all of its life. But then a deeper thought struck home: the church was a part of all that young woman's life, too. Neither her days nor her mind was compartmentalized, so much for God, so much for herself. Everything she did was colored by her devotion. She was all out for the Kingdom of Heaven. If her enthusiasm was contagious it was because she had caught the real meaning of the words, *God within.* She was simple and direct and unconceited because she had actually experienced what it meant to be a "worker together with him." At best she was the junior partner. She knew who was Head and Heart and Strength of their common enterprise,

Where the Fresh Springs Are

The two women parted when the train reached its terminal. Each went to her own church. But sometimes the older woman wonders if the younger has the slightest idea how much courage she left behind her. The picture persists of her sitting by a sunny train window holding a devotional book tightly in her hands as she talked of the business life of her church. Of course she had living water to offer those who worked by her side: she knew where the fresh springs were. Of course she had bread for the hungry: she knew an inexhaustible supply for her own needs.

One woman by herself often feels lost in the midst of the life of her church. The task seems too great and her own resources so small. Others about her know more, have more, can do better. At least that's the way she feels. But maybe her emptiness, her willingness, her faithfulness make her a particularly apt instrument in the Lord's hand. His ways are past counting when the life at his disposal is entirely his to direct. One tries him and finds it so.

The Climate of Columbus

By HAROLD E. FEY*

ONCE ICE covered our American land. Glaciers ground slowly down from the north, pulverizing stones and ironing out the hills. Because every wind was an icy blast of arctic death, nothing grew except a few mosses. Then a transformation occurred. The ice retreated toward the pole. Forests sprang up. Grass covered the countryside, and birds returned to sing again. The climate had changed. The weather brightened and a new world was born.

The golden haze of Indian summer contributed so greatly to the generous mood of the Columbus convention that it seemed to make this a parable. The spiritual weather of the assemblage was as mellow as the warmth of the Ohio sun on pumpkins ripening in the corn. It is impossible rightly to appraise what happened there without taking this weather into account. It influenced every discussion, and particularly the cause of Christian unity.

The skeptic might say that nothing occurred at Columbus to advance our plea for the reunion of the divided church of Christ. He might point out that we have had fraternal delegates from other communions before, but that nothing has come of their amiable addresses. He might declare that we have honored the prophets of reunion in previous conventions, but that Jesus long ago paid his respects to those who build tombs for the prophets without doing what they say. He might observe that we have previously commended the work of the cooperative agencies of American and world Protestantism, but that we have continued to evade our full share of responsibility for their work as we did at Columbus.

In all of this the skeptic would be right if he did not forget one thing—the spiritual weather. It was right at Columbus. From the opening sessions of the evangelistic conference at the beginning to the great communion service on Sunday afternoon, it was right for growth, for ripening, for a rich harvest of reconciliation. The seed of our plea for the unity of the followers of Christ has never had anything the matter with it. But often we have wondered why it did not grow when we surrounded it with the ice and snow of spiritual winter. Sometimes we have had our worst storms at conventions. But not at Columbus. There the good seed was stirred by the warmth of Christian affection. Delegates filled the lobbies with friendly laughter and walked arm in arm to and from Memorial Hall. Factionalism reached the lowest ebb it has seen in years.

It is this warmth which goes far to explain the extraordinary effect of Edwin C. Dahlberg's address on Baptist-Disciple relations. Dr. Dahlberg is well known among Baptists of the Northern Baptist Convention, but was not previously known widely throughout our churches. His great First Baptist Church in Syracuse, New York, is a center of Christian life which radiates throughout New York state. But that state is far from the main body of our churches. So when this tall and genial man rose to speak, there were probably some who wondered why he was given the responsibility for bringing the main address at an evening meeting, since previously fraternal delegates have usually been relegated to a quiet spot on an afternoon program and given ten minutes. But when Dr. Dahlberg spoke they wondered no longer. Here was a prophet of unity who had drunk deeply from the New Testament springs of concern for the solidarity of the churches of Christ; who had studied the writings of Alexander Campbell as well as those of Roger Williams; who was on fire with the passion "that they may all be one." Nobody who did not hear the convention applaud Dr. Dahlberg when he declared that Disciple-Baptist negotiations, which have gone on with many interruptions since 1870, must be taken seriously, can appreciate the response to his appeal. Many other addresses of the convention were deeply moving, but none evoked the outpouring of inspired agreement which greeted Dr. Dahlberg's appeal.

The convention honored itself and contributed to history by pausing to bless the memory of Herbert L. Willett, president of the Association for the Promotion of Christian Unity. Dr. Willett's death since the last convention removed one of the greatest of American Protestant Christians from his prolific labors to his eternal home. It deprived the Disciples of the prophet of ecumenical Christianity who was probably more influential in building the Federal Council of the Churches of Christ in America than any other man among us.

Columbus was notable for the concern which was frequently and publicly expressed that a way be found by which we can bear a more adequate and representative share in the ecumenical movement. Some of the actions of the convention were designed eventually to remove our fellowship from the list of deficit-making to the list of burden-bearing communions. Without doubt, the fact that Emory Ross, so long a missionary of the United Society in Belgian Congo, and Jesse M. Bader, our prophetic voice of evangelism, have assumed leadership of all the churches in the Foreign Missions Conference and the department of evangelism of the Federal Council of Churches, has had its influence in broadening our understanding of these inter-church enterprises. Another influence is the growth of the ecumenical church on the mission fields. This was noted at Columbus in many ways.

All of these things entered into the spiritual weather which pervaded Columbus during the convention. They may be small in themselves, like the first few robins flying over the primeval glacier, but the eye of faith can see in them the harbinger of a new and better world. It takes a lot of weather to make a change in climate. But a beginning has been made. The edge of the ice retreated many miles at Columbus.

*Field editor of *The Christian Century*, former editor of WORLD CALL.

War prisoners just entering camp in Germany, to whom the Y. M. C. A. alone is allowed to minister.

o human mind can comehend the figures which epresent the losses in proprty to the families of the arring nations of Europe nd Asia—homes, furniture, othing—acquired through lifetime of labor.

Churches near army camps nd mushroom industrial reas are called upon to erve in a variety of ways ever before considered a ajor function. Strengthenig the churches means trength to the nation.

Each hungry child in the world today represents a strong or a weak link in tomorrow's civilization, depending upon the quality of mercy shown by the lands of plenty.

WEEK OF COMPASSION

February 18-25, 1945

Wartime Service Fund

AUSES:

Church Committee on Relief and Rehabilitation
- American Bible Society
- American Committee for Christian Refugees
- American Friends Service Committee
- Central Committee for Relief in Asia
- International Missionary Council—Orphaned Missions Fund
- World's Student Christian Federation
- Y. M. C. A.—War Prisoners Aid
- Y. W. C. A.—World Emergency and War Victims Fund

Chaplains' Pensions
Committee on War Services
Relief and Rehabilitation of the China Mission
Commission on World Order
World Council of Churches
Civilian Public Service (Designated gifts)
States Serving Camp and War Industrial Communities

Coming of Age

By JESSIE M. TROUT*

DOWN through the ages in every clan, community or country there has been recognition of a young person's "coming of age." I like to think that coming of age really means coming into the age, or, in other words, keeping up with the age —being part of it and aware of the times and the responsibility one should have.

People come of age; countries come of age; and perhaps the church, too, comes of age. Certainly as I traveled through Western Canada from Vancouver to Winnipeg, I had the feeling that Canada was definitely entering into the age. Politically, Canada is willing to experiment. In two of her nine provinces, old political parties have been discarded and new experiments in government are being tried. They may not succeed (though no true supporter would dare to express a doubt); but even if they do not succeed as such, they have the honor of trying and the satisfaction of seeing the old parties rising to their challenge and being forced to revive democracy and decency in action instead of using them just as decorations for the bare and cold planks of a worn-out platform

Even before there was much courage for this political experiment, the church in Canada embarked on a venture in church union. This venture, which saw the uniting of the Methodist, Congregational, and most of the Presbyterian churches to form the United Church of Canada, has long since passed the experimental stage and is now a Christian reality.

But great as the union is, it is not perfect. There remains perhaps too much of an inheritance of traditions and formalities. There is a need for a greater freedom and a simpler creed. It is nearly twenty years since the union was consummated, and perhaps it is time for an inventory and stock taking. It may be time for the taking in of new stock—stock that will enlarge and increase the service the church can render.

There is danger in the new church—danger in the power it wields. A church that claims a large percentage of the population of Protestant Canada cannot help but have tremendous power.

This power and prestige may result in a conception of itself as a sort of national church. The name, "United Church of Canada," might be so construed. Surely it is not the church of Canada but the United Church of Christ in Canada. A national church may often criticize the national policies, but it sometimes also seems to support or condone some un-Christlike policies of war and economics, or race discrimination and callous unconcern for human suffering. To save its soul this great united church must unite within itself all of the churches in Canada, so that within its own corporate body there will be interests and diversities of opinion that will keep it from attaining the greedy power of dictatorship, or there must grow up without the united church an influential church, that, while cooperating in all good works, remains outsid the union to be the check or the goad that modifies o forces the action of the church.

It is here that the Disciples of Christ enter the pic ture. We are a small communion. In all of Canad we have but eighty-five churches; and in the city o Vancouver alone, with a population of something les than 300,000, there are eighty-six United Churches o Canada. What can we contribute to the great busi ness of building Christ's kingdom in Canada? Shal we join the United Church of Canada and supply per haps that simplicity of faith and church procedur that the United Church needs?

Some churches see for Disciples of Christ an oppor tunity to become the group that sets the pace for th larger and more influential one. Indeed, it is th thought of some that a church that puts the love o Christ for all men before creeds and traditions, forn and ritual, would soon find in its membership man fine souls who now have no church membership be cause they fail to find a church that practices Christ love. It is encouraging to see the respect and plac many small churches of Christ have in the community Interdenominational work in the Dominion owes a deb to Discipledom, for in almost every interdenomina tional group you will find a Disciple leader.

Under the leadership of O. W. McCully, secretar of the All-Canada Committee, Mrs. A. G. Henderso and I made up a team which spent more than tw weeks in the western churches, conducting a series o "Drake Conferences." As we went into these com munities we felt that perhaps such conferences wer places in which Canadian Disciples could lead. Con ferences were held in seven churches. In each con ference we had members of other religious bodies, mos of them coming from the United Church. Most of th seven churches committed themselves to further stud of the subjects we had only time to start. The stud group will include these persons from other com munions who also crave an opportunity to do som thing to prepare for peace.

After the war, there may be another opportunit for other communions to enter the United Churc Disciples of Christ will have to make a choice. they decide to enter the union, they must do so as contributing group—the group that calls the churc back to the simple faith and religion of Jesus. they decide to remain out, they must do so with d termination to be a sort of pattern church that is mo than a Church of Christ in name—a church that not afraid to be Christian in attitudes and action But whether in the united church in name or outsic there will surely be a desire and a determination answer Christ's prayer that they all may be one.

As a new sign of maturity, Canada has recentl formed its own Canadian Council of Churche Through this council, a united Protestantism wi speak. In a country where approximately 45 per ce of the population is Roman Catholic, it is high tim that a united Protestantism has a voice.

The young Canada recognizes the age and its need She has matured, and Disciples of Christ in Canad are a part of that maturity.

*Miss Trout, who is National World Call Secretary, recently spent two weeks among the churches of Western Canada.

Brotherhood Leaders Reach Retirement

Dr. F. E. Smith

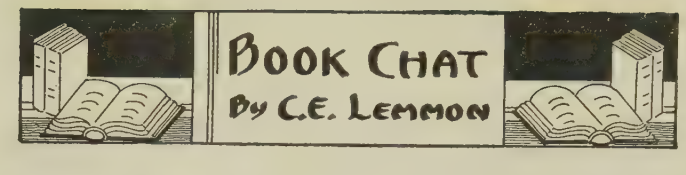
Dr. A. R. Liverett

TWO well-known executive leaders of brotherhood agencies of Disciples of Christ, in keeping with the regulations of their boards, will retire from their present positions at the end of 1944. F. E. Smith closes his service as executive secretary of the Pension Fund and will be succeeded in that position by Paul G. Preston. A. Reid Liverett is also closing his work as a secretary of the Board of Church Extension.

Dr. Smith has served the cause of the ministry for more than 26 years, having come to the Board of Ministerial Relief, predecessor of the Pension Fund, from the pastorate of the Jackson Street Christian Church of Muncie, Indiana, in September, 1918. Through these years he has seen the emphasis in this work shift from the idea of relief to that of pensions, based on contributions of the minister and his church. At the insistence of Dr. Preston and of the trustees of the Fund, Dr. Smith has agreed to give part-time service to the work temporarily. The trustees felt that it was especially important to arrange for the continuing of this relationship in view of the Pension Fund's observance in 1946 of fifty years of service to the ministry of Disciples of Christ.

Dr. Liverett also came to the work of his board from the pastorate, to which he had given 25 years. Among the churches he served were those at Jefferson City, Missouri, Walla Walla, Washington, Pomona, California, and the Oak Cliff Church of Dallas, Texas. Because of the coming of Rolland H. Sheafor to the Board of Church Extension on January 1, Dr. Liverett has been asked to continue his services until March, 1945, at which time he will have completed 17 years with the Board of Church Extension. Dr. Liverett will continue to make his home in Indianapolis.

These two veterans of the ministry and of our cooperative work are held in high esteem by countless friends across the nation and around the world. Both men brought addresses to the recent International Convention of Disciples of Christ at Columbus, Ohio. Each, on the occasion of his address, received hearty and well-deserved ovations from the great convention congregation.



THIS month we devote this space exclusively to two autobiographies by famous Disciple preachers: *Friends Are My Story*, the autobiography of the late George A. Campbell, for twenty years pastor of the Union Avenue Christian Church of St. Louis; and *I'd Take This Way Again* by George Hamilton Combs, for half a century in Kansas City and builder of two great congregations, the Independence Boulevard Christian Church and the Country Club Christian Church. What a pair of preachers these two men have been! How alike in their devotion to Christ, in their single-minded enthusiasm for the church, in their ideals for the Christian ministry! But how different in personality and appearance! How contrasting in tone and voice! What an illustration they have been of the law of "unity out of variety" that seems to characterize the divine plan!

Dr. Campbell was large of frame, strong of countenance, reflective in appearance, massive in intellect, personality, and speech. One felt this strength whether in friendly intercourse, in conference, or in listening to him preach. Dr. Combs, on the other hand, was slight of frame, quick of action, ascetic in countenance, sharp, rapier-like in speech, and eloquent as Cicero.

FRIENDS Are My Story was dictated by Dr. Campbell after the close of his St. Louis ministry during a period of declining health. The chapters were edited by his accomplished daughter, Georgia May Campbell Lollis of Indianapolis, and an appreciative introduction was written by R. H. Miller. The book is dedicated to his five children whom he loved with a patriarchal devotion.

Dr. Campbell always put great store by his Scottish ancestry, and the first chapter is titled Inveraray, dealing with the Scottish background of his fathers. His youth, spent in Ontario and Portage La Prairie, is made the subject of two chapters. His parents must have been vigorous people to have endured the trials of pioneer Canadian life, reared a large family, and lived well into their nineties. George Campbell was the youngest of the family. He came to Drake University to study for the ministry, and his chapter on Drake is typical of most college memories in giving small space to classes and much more to literary societies, athletics, beginnings of preaching, and love. Here he met May Jameson who became his lifetime companion. A beautiful woman she was in appearance and character, and when she died she was still lovely at the age of seventy. He writes of his early pastorate in Hiawatha, Kansas; then Chicago with the exciting atmosphere of the Divinity School, preaching, and editorial work with the beginnings of *The Christian Century*. A chapter is given to his ministry at Hannibal to which he was called by a penciled postal card; and there is a chapter on Union Avenue. His experience as president of the International Convention in 1933 is a symbol of his many activities throughout the church and in interdenominational contacts. The chapter on friends and intimates is interesting; one on the conduct of funerals is quaint and characteristic; and the final chapter is on Pentwater, the summer home at Campbell Park alongside Lake Michigan, which he loved so much. Mrs. Lollis wisely included the beautiful tribute written at Pentwater on the day of his death, August 17, 1943, by Edward Scribner Ames.

WHAT a testimonial to his enthusiasm and devotion to the Christian ministry is this scintillating autobiography of George Hamilton Combs, *I'd Take This Way Again*! After reading this success story of the Kentucky boy who began preaching in his youth, was educated in a small college, held revivals and pastorates, and was called in early maturity to Kansas City, and there built up by his energy, enthusiasm, and eloquence two great churches in half a century, we ask ourselves, why not? What man would have more reason for taking

(*Continued on page* 35.)

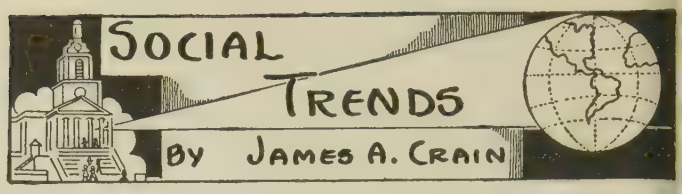
Clouds Over China

(*Continued from page* 4.)

demonstrated aim of the Communists is to take over the Government of China by such combination of armed force, propaganda, and political method as may be effective. Before the war Chiang, in the face of the Japanese threat, recognized the Communists as ruling a designated area in their own way, and supplied their good-sized army in return for their nominal acceptance of his commandership. Then came the war, to which the Communists had openly looked forward as an opportunity for extending their power under guerilla forms, and in which they expected a dislocated nation to fall to their propaganda and organizing techniques. The Communists promptly multiplied their troops by four, demanding proportionate funds, equipment, and supplies, which could not be provided adequately for Government armies. Communist political organization was pushed a thousand miles from the agreed area.

The importance of the Communist problem justifies its use as an instance of American inability to decree in fifteen minutes in a comfortable broadcasting studio just what Chinese leaders must do to suit American ideas—do in issues most critical for the welfare of the whole nation, issues with which they have been struggling for decades. The United States has enormous material, and some moral influence. We can suggest, aid, encourage, urge. We can even *compel,* in limited matters and for a short time, but at the cost of all moral standing and with multiple reaction just ahead. Compulsion is the Japanese method. We can urge, provided we accept Chinese standards of friendly courtesy and respect. We can aid, if we share in a cooperative enterprise where our partners do more than click their heels and sign on the dotted line—in their own country. We can suggest; in our democracy everyone is ready to tell a neighbor just what he ought to do. We can encourage; we have all along encouraged the Chinese to spend their lives, even in the years when we were supplying the Japanese Army, and when many of our political and church leaders were insisting that America pass by on the other side. But we cannot arrive late, with a poor record during seven terrible years for China, and simply order them around in what remains of their own house. Changes have come and will come; but to be useful, the changes must be Chinese.

Fortunately there are important men and interests in both countries bent on constructive adjustment, looking both to the completion of the war and to long peace. Many factors of mutual misunderstanding and recrimination remain largely unknown to our public or have not yet reached the point of crisis. The Chinese problems and the Chinese censorship are serious. The American shortcomings and the immaturity of our politicians and our public in international relations are also serious. A lot of intelligent good will is needed right along. Cynical isolationism, confident selfishness, indifferent ignorance, sentimental perfectionism: that's the all-American team which threatens any combination for a better world. Can it be broken up and overcome by something better?



IN NO other way, perhaps, does a religious movement so clearly reveal its preoccupations as in the deliverances of its annual conventions. In them it presents to the world its concerns for the cause of religion, its reflections upon the issues of the hour, and its judgment upon the acts of men and nations.

No Authority Over Churches

It does not greatly matter whether the gathering is composed of officially elected delegates or is simply a meeting of leaders attracted by a common interest and a desire for fellowship. The significant fact is not its official status but the mood and temper which it reflects. The International Convention of Disciples of Christ disclaims any authority over the churches. Its resolutions, therefore, have only such authority as the validity of the statements themselves are able to compel.

Spiritual Maturity

Judged by this standard, the resolutions passed by the International Convention at Columbus mark a high water mark in spiritual maturity. The statement submitted by the Commission on World Order, entitled "Resolution To Secure and Perpetuate a Just and Permanent Peace," was adopted without a dissenting vote because it truly represents the convictions of nearly 3,000 Disciples from all parts of the nation. It was carefully worked out beforehand by the Commission, and was revised by a small editing committee; then, after presentation to the convention, it was given detailed scrutiny by the committee on recommendations. It is a statement worthy of a great religious communion, and will doubtless find wide acceptance among the churches.

Dependent Peoples

The same is true for the resolution dealing with dependent peoples and areas. This resolution was suggested by the Foreign Missions Conference and perhaps will serve as a model for other religious gatherings.

Peacetime Conscription

On the subject of conscription, the convention was deeply concerned because of reports that efforts will be made to saddle upon the American people the same system of compulsory peacetime military service that has so tragically complicated Europe's life for the past 80 years. The convention took action asking that no permanent legislation on peacetime conscription be adopted while we are engaged in war and while several million young men are out of the country in the armed services.

Conscientious Objectors

On the subject of conscientious objectors, the convention took a long step forward in recognizing that refusal to do military service is a matter of faith and doctrine, which Disciples of Christ have always left to the individual conscience. The convention pledged its sympathy and support to young men in Civilian Public Service, and urged individuals and churches who may wish to do so to provide financial support for them.

Problem of Alcohol

The resolution dealing with the alcohol problem took a new turn. It recognized alcohol addiction as a personality problem that may have its roots in childhood. It urged a new concern for the individual alcoholic inebriate, and recommended that sanitariums for treatment be provided at the expense of state and federal governments and the liquor industry, all of which profit from his addiction.

Resolutions, of course, do not solve problems. But they do indicate trends of thinking and mark the spiritual growth of those who send them forth.

All People's Church and Community Center

By DALE ELLIS*

THE Church of All Peoples is a young institution established in the summer of 1942. The site and buildings at 822 East 20th Street, Los Angeles, alifornia, are not new. Up until the spring of 1942, ey were the home of the Japanese Christian Church, ostly self-supporting, and the institutional activities nnected with it carried on by The United Christian issionary Society. After the west coast area evacation of all persons of Japanese ancestry, the lovely urch building and the well-kept kindergarten and ub building were vacant and desolate. Into the rmer homes of the evacuees came families of various tional origins.

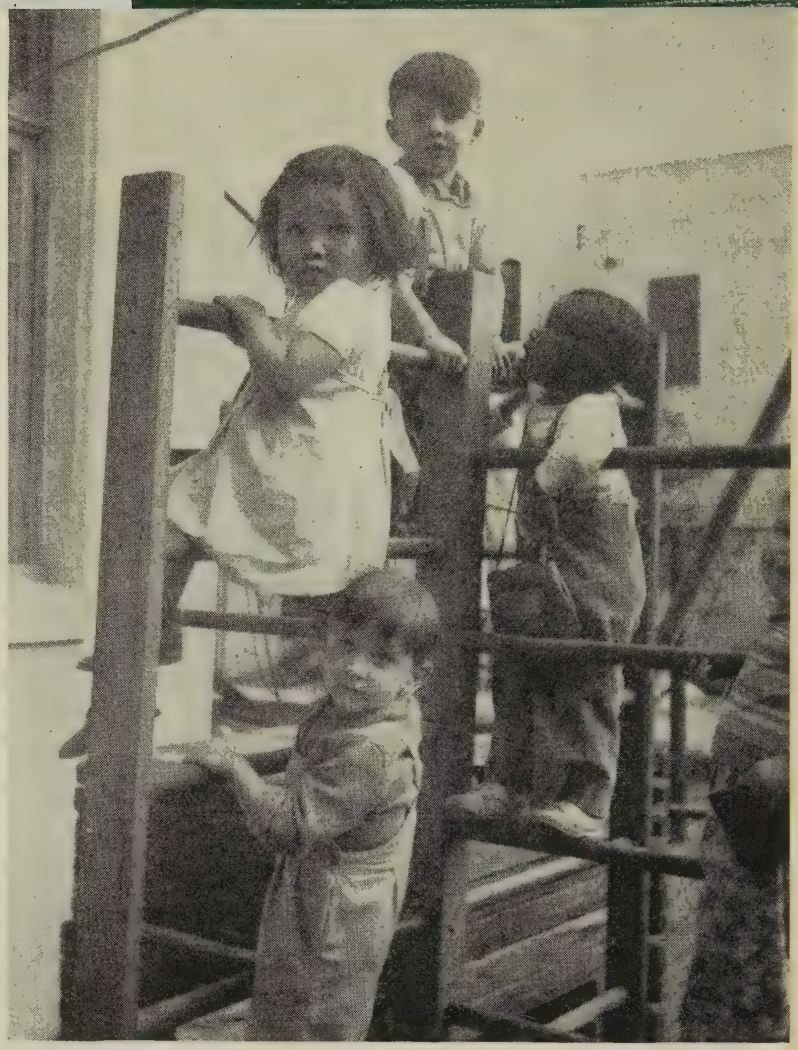
Many of these families were without religious afiation; most were strangers to each other, and their ildren and youth in this area of few youth adntages were potential delinquents with many mothers well as fathers in industry. They needed the care Christian ministry.

The All People's work began with a nursery school nducted by Mrs. F. A. Vickland for the children of rking mothers in this area. Within a few months, r. and Mrs. Dan Genung came to direct activities r older members of the families.

The most interesting feature of the project is the riety of the nationalities and group backgrounds. mong them are Chinese, Italians, Mexicans, Negroes, nglish, Armenians, Koreans, Irish, Portuguese, Gerans and others defying classification.

Miss Wenona Wilkinson has the nursery school this ar. Other staff members have been obtained locally d volunteer workers from Los Angeles churches have ven time and service generously. The giving of inrested church people helps in the financial support, t the growth of the work merits more budget suprt for more permanent full-time workers.

*Miss Ellis is executive secretary of the department of institunal missions of the United Christian Missionary Society.



Above: The "jungle gym" is recommended for healthy exercise. Little Oscar, in the foreground, looks bewildered at the camera, but above him, Patty (Chinese) and Bobby (Mexican) show interest but no bewilderment. Richard and Lander are not much concerned.

Below, left: The forty children in the nursery at All People's Christian Church must take afternoon naps. Bobby has been asleep, but restless Ernest always is late. Here Mrs. Vickland tucks the blanket over him as he at last drops off to sleep.

Below, right: Before meals, all children say grace. The first English words some of these children at All People's Christian Church learned were, "Thank you, God." Nursery teacher Mamie Lopez is at the table with Chinese, Mexican and Negro Americans.

The Brotherhood Holds the Merc

By J

"Because the Master
to feed the hungry
way, he gives the ta
their cry; he says i
him by. Ofttimes
outcast at our door;
who feed and clothe
by day for such a R
willing hands our

"The poor you hav
"He who hath pity

HOMES FOR AGED

California Christian Home
1015 Mission Drive
San Gabriel, Calif.

Emily E. Flinn Home
615 W. 12th St.
Marion, Indiana

Florida Christian Home
1071 Edgewood Ave.
Jacksonville 5, Fla.

Illinois Christian Home
873 Grove St.
Jacksonville, Ill.

Northwestern Christian Home
R. F. D.
Beaverton, Oregon

Juliette Fowler Home
100 Fulton St.
Dallas 1, Texas

THROUGH the interest of generous-hearted people who are glad to share their prayers, time, and money with the needy and homeless children and aged people of the church, the ministry of The National Benevolent Association of the Christian Church has expanded until twelve beautiful Homes, six for children and six for aged people, have been built in pleasant surroundings by the church. Each year these Homes are filled to capacity.

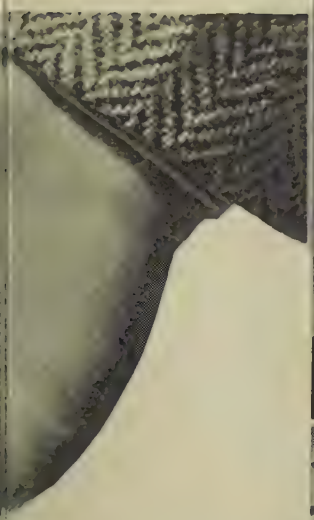
NBA cannot achieve success in this ministry of mercy without the people of the churches who are the pulse of these Homes and to whom they belong. Most of the cost of operation must be provided by contributions from churches and friends in the areas served.

It takes money—a great deal of money—to support this large NBA family of over a thousand, and the Christmas offering supplies the largest part of our daily living expense. The 1943 Christmas offering amounted to $210,867.66, or an increase of $40,000 over that of 1942. Early preparation for observance of the Christmas offering and the setting of definite goals are most important in churches.

SCANNED 96 of 154

Through the Christmas Offering

IRKE



his own hand today
throng life's busy
e—he bids us hear
them, we also pass
d; we only see an
t himself that they
to him? Then day
we not bring with
"

ys."
deth to the Lord."

iterature on benevolence will be avail-ble in ample time at NBA headquarters, 602 Landreth Building, St. Louis 2, Mis-juri. Some groups contribute regularly money; others with food, clothing and ousehold linens. To give a unit of care is so suggested. The daily cost per person ries in different Homes and in different arts of the country, so that a uniform nit of care has been suggested: $1.00 day; $7.00 a week; $25.00 a month; 00 a year.

Three hundred dollars a year for benev-ence from a church puts it in the Front Line list. Last year this list totaled 296; and 276 churches contributed an average of $1.00 a member a year for benevolence. Thus, sometime during the year, each member of these churches consecrated a Benevolent Dollar to this work of mercy and sent it on its way. This year, it is suggested that the Benevolent Dollar be used to help feed and clothe a child or aged person who would be homeless without these Homes of the church; for "Inasmuch as we do it unto the least of these," we do it unto Christ, the Redeemer.

HOMES FOR CHILDREN

Child Saving Institute
619 S. 42nd St.
Omaha 1, Neb.

Christian Orphans' Home
3033 N. Euclid Ave.
St. Louis 15, Mo.

Cleveland Christian Home
11401 Lorain Ave.
Cleveland 11, Ohio

Colorado Christian Home
4325 W. 29th Ave.
Denver 12, Colo.

Juliette Fowler Home
200 Fulton St.
Dallas 1, Texas

Southern Christian Home
1011 Cleburne Ave., N. E.
Atlanta, Ga.

Elections and Actions at Columbus

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Board of Managers, The United Christian Missionary Society

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Terms Expiring 1947

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To Fill Vacancies for Terms Expiring 1945

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Discussing the need for additional chaplains for the Navy and Army are, left to right, J. Lloyd Black of Washington, D. C., Navy Lt. Clinton Wunder, Chaplain, Carroll C. Roberts, Washington, D. C., and Capt. Gerald E. Timbrook, Air Corps Chaplain.

Association for the Promotion of Christian Unity

President: Homer W. Carpenter, Louisville, Ky.; *Vice-President:* Hampton Adams, St. Louis, Mo.; *Secretary:* George Walker Buckner, Jr., Indianapolis, Ind.; *Treasurer:* Harlie L. Smith, Fulton, Mo.

Terms Expiring 1946

Hampton Adams, St. Louis, Mo.; Paul E. Becker, Lincoln, Neb.; T. Hassell Bowen, Harrodsburg, Ky.; George Walker Buckner, Jr., Indianapolis, Ind.; A. T. DeGroot, Des Moines, Iowa; Warren Grafton, Kansas City, Mo.; Irvin E. Lunger, Chicago, Ill.; C. C. Morrison, Chicago, Ill.; Roger T. Nooe, Nashville, Tenn.

Terms Expiring 1947

H. C. Armstrong; Homer W. Carpenter, Louisville, Ky.; Floyd Faust, Columbus, Ohio; F. H. Groom, Cleveland, Ohio; Ira Langston, New York City; M. E. Sadler, Fort Worth, Texas; Harlie L. Smith, Fulton, Mo.; James G. Warren, Los Angeles, Calif.

To Fill Vacancy in Term Expiring 1945: Donald M. Salmon, Eureka, Ill.

Commission on Budgets and Promotion Relationships

Terms Expiring 1946

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Terms Expiring 1947

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Terms Expiring 1947

Wm. S. Hamilton, Pawhuska, Okla.; Chester B. Grubb, Bloomington, Ill.; Earl S. Farmer, H. C. Gemmer, James A. Stuart, Indianapolis, Ind.

National Benevolent Association, Board of Trustees

Terms Expiring 1945

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Terms Expiring 1946

Percy Atkins, Mrs. Clarence Cowdery, Clark W. Cummings, St. Louis, Mo.; Mrs. Gertrude Funk, Jacksonville, Ill.; Harvey B. Smith, Marshall, Mo.; John S. Wood, Webster Groves, Mo.

Terms Expiring 1947

Irs. Walter H. Beste, Frank B. Cole-n, S. L. Culler, W. H. Dulaney, Oreon Scott, St. Louis, Mo.; William Sechse, aha, Neb.; R. L. Thorp, Centralia, nois.

Pension Fund

erms Expiring in Years Designated

V. V. Crew, Dayton, Ohio, 1949; O. H. ist, Indianapolis, Ind., 1949; C. E. mon, Columbia, Mo., 1949; F. A. itt, Indianapolis, Ind., 1948; Wm. H. k, Indianapolis, Ind., 1948; Henry L. ewine, Marion, Ind., 1946; John L. H. ler, Indianapolis, Ind., 1946; Larry Jones, Louisville, Ky., 1947; Doyle ing, Indianapolis, Ind., 1948.

sciples of Christ Historical Society

resident: J. Edward Moseley; *Vice-sident:* W. H. Hanna; *Secretary-asurer:* A. T. DeGroot; *Curator:* de E. Spencer.

Ministers' Wives Association

resident: Mrs. J. Barbee Robertson, hita, Kansas; *Vice-President:* Mrs. B. McCormick, Lakewood, Ohio; *etary:* Mrs. William Vivrett, New ans, La.; *Treasurer:* Mrs. Thompson mon, Portland, Oregon.

additional elections listed on page 10)

Actions at Columbus

MITED space prevents the printing of all the major resolutions passed at International Convention in Columbus, o. The following were approved upon mmendation of the Committee on ommendations, by the convention in business sessions.

ermanent Peacetime Conscription

E IT RESOLVED, by the Internaal Convention of Disciples of Christ session at Columbus, Ohio, October 2, 1944:

That we affirm our opposition to the ctment of any legislation during the sent war providing for compulsory mili- training and service in peacetime.

That we call attention to the fact that e is no existing emergency which res such haste as marks the efforts of advocates of the proposal, especially in view of the fact that the present Selective Service and Training Act is effective for six months after the end of the war.

3. That in our judgment the nature of the peace and the character of the future world organization should be determined before policies of national defense are decided upon. Only after the war is over and the nature of the peace is more clearly indicated will it be possible to establish wise policies looking toward national defense and preservation of the peace.

4. That we record our conviction that any proposal so foreign to American policy and principle as adoption of permanent peacetime conscription for military or national service should be preceded by adequate public discussion. We further call attention to the fact that no such discussion has been had and that such discussion is impossible while several million men and women most vitally concerned are out of the country in the armed services.

THEREFORE BE IT RESOLVED, that this convention for the reasons above set forth urges the Congress of the United States of America to pass no legislation providing for compulsory peacetime military training or national service until after the end of the present war.

anging books at the exhibit of the ristian Board of Publication are Mrs. nald E. Osborn, George E. Kiefer, W. B. Clemmer, all of St. Louis.

Board Members of the National Benevolent Association present at the International Convention: Standing, left to right, C. W. Flewelling, S. L. Culler, Percy Atkins, Oreon E. Scott, Mrs. W. L. Beste, S. J. McFarland, Harvey B. Smith, R. L. Ellis, J. H. Mumbower, R. L. Thorpe. Seated, Hobart L. Fosher, Miss Elizabeth Jameson, Asa F. Seay, J. Eric Carlson.

Resolution on the Alcoholic Problem

BE IT RESOLVED,

I. That we reaffirm our unalterable opposition to the beverage use of alcohol. We recognize the importance of alcohol in science and industry, but we believe that scientific evidence and the unvarying testimony of human experience prove that its use for beverage purposes is fraught with such great danger that total abstinence is the only safe course for any individual to pursue. We, therefore, call upon our churches for increased emphasis upon alcohol education in the homes of the people, in the church schools and in children, youth and adult groups. Recognizing that alcoholic addiction is frequently symptomatic of deeper personality and environment maladjustments, we urge parents to exercise great care to see that children through their formative years are given that type of training, including education concerning the evil effects of alcohol, that will assist them to develop normal personalities capable of achieving life's satisfactions without resort to a product whose promises of well-being are false, illusory and destructive of personal and social values.

II. We commend the scientific approach to the study of the alcohol problem being made by the Yale School of Alcohol Studies. As seekers for truth we have nothing to fear from careful, scientific study of the nature of alcohol and its effects upon the individual and society. We recommend the use of the *Lay Supplements,* published by the Quarterly Journal of Studies on Alcohol, as resource material for young people's and adult groups and for adult leaders of children.

III. Society, including the churches, has too long neglected the individual alcohol addict. Failure to recognize the nature of his malady and the insidious character of his problem has often frustrated sincere efforts to assist him. Scientific study is steadily moving toward the conclusion that alcohol addiction is a personality problem which requires as a basis for successful treatment an experience which is essentially that of religious conversion, implemented by a specialized therapy and continued guidance and assistance.

IV. Since the Federal Government and the governments of the several states receive large revenues from the sale of liquor and thus share in the process and the profits by which alcohol addicts are created, we believe that there should be established at public expense sanitariums for the scientific treatment of alcoholic inebriates. We believe that such a program is as valid a function of the public health services as is the institutional care of the victims of tuberculosis or venereal disease. We believe that the manufacturers and distributors of alcoholic beverages should contribute to the cost of this program by a tax levied upon their profits.

V. We deplore the apparent consideration being shown to the alcoholic beverage industry in the present emergency and the advantage which that industry is taking of wartime conditions to extend its trade. At a time when millions of people are starving, millions of bushels of grain and other foodstuffs are diverted to the manufacture of beer and distilled liquors. At a time when our rail and ship transport is taxed beyond its capacity, valuable cargo space is provided for the shipment of raw materials to breweries and distilleries and for the transport of finished products to the ends of the earth. At a time when essential industries and those types of business which render important services to the community find

it difficult to secure the trucks, cars, tires, gasoline and repairs necessary to the conduct of their business, brewery trucks roll over our highways. In reply to its boast that the industry provides more than a billion dollars of revenue annually to federal, state and municipal governments, we point out that it takes more than six billion dollars annually from the pockets of American drinkers. If the alcoholic beverage industry is patriotic, its patriotism is obviously financially profitable.

VI. We are committed to the destruction of the alcoholic beverage industry through laws forbidding the manufacture and sale of alcoholic liquors. We recognize that such a program demands the firm and unwavering support of public opinion in order to be effective. We, therefore, urge that Christian citizens everywhere support such local option measures as will command public support, whether precinct, town, county or statewide in character. In communities where prohibition of the manufacture, distribution and sale does not at present seem feasible, we urge Christian citizens to demand enforcement of existing regulations and such additional controls as may be needed to suppress the evils of the traffic.

Resolution to Secure and Perpetuate a Just and Permanent Peace

Under the urgency of the hour, Christians must be alert and active on behalf of a world peace that is just and durable and that will provide the framework of an international world order that will give the maximum of security, justice and happiness for the peoples of all nations. They must be firm in their conviction that there are just and potent influences which can be exerted on behalf of progress, good will and more adequate resources for all humanity. It is certain that future wars will be more horrible, wasteful of human and material resources, and more destructive of moral and spiritual values than those that have preceded. The ways of constructive peace will serve all mankind; the continuance of the war method will be increasingly ruinous of culture, economic wealth, human values and faith in God and man. While it is not the function of the church to devise the specific arrangements which may be required for the establishment of a just peace and a form of world organization that will provide security, justice and happiness for all nations, we believe that as Christians we have not only the right but the obligation to proclaim to the nations those eternal principles of righteousness and justice that are expressed in the mind and spirit of Jesus Christ.

THEREFORE BE IT RESOLVED, that we, Disciples of Christ in convention assembled, declare it as our soundest judgment that a just and durable peace can be established and perpetuated only through such measures as are calculated to assure an international order in which security, justice, good will and cooperation direct the motives and policies of men and nations. We therefore urge

Florentino Santana, pastor of the Ciales Church, Puerto Rico, was a fraternal delegate to the convention.

those statesmen upon whom will devolve the responsibility of making the peace to initiate and carry through their momentous task in accordance with these principles. We remind these statesmen that the peace settlement, if it is to endure, must guarantee to all peoples the basic freedoms which were underwritten in the Atlantic Charter.

BE IT FURTHER RESOLVED, that we urge Disciples of Christ in these crucial days to exercise their influence in behalf of constructive interracial and international programs by advocating and practicing the following principles:

1. The Four Freedoms—Freedom of Speech and Expression, Freedom of Worship, Freedom from Want and Freedom from Fear—are essential to the security and happiness of all peoples if justice and decency in international relationships are to be achieved.
2. Wars are not inevitable. Its germs are susceptible of isolation, examination, and progressive elimination.
3. Peace can be had only if nations and their individual citizens are willing to seek it, pursue it, and pay the price required to obtain it. The *will to peace* on the part of mankind is the prerequisite to any inheritance of peace as the gift of God.
4. Whatever the pressures invoked or employed by governments, all Christians should keep constantly in mind that fact that no peace can be just or can long endure that does not conform to the divine will as revealed in Jesus Christ, our Lord. No peace should be imposed upon vanquished peoples that may later lend color to the charge that the victors have used their victory to gain territorial or economic advantage over the defeated. Vengeance belongs to God and it has no place in man's efforts to establish justice.
5. From the gospel of Christ are derived those principles of human relationships that are set forth in democracy; and it should always be kept in mind that these are never to be surrendered to political or military dominance or to economic determinism.
6. This is God's world. It is one world in its necessary relations and interrelations, and not a racial world or a nationalistic world.
7. Historic American doctrine declares that "all men are created equal and are endowed by their Creator with certain inalienable rights." As Christians and as patriots we cannot be indifferent to the efforts of the underprivileged and oppressed to secure for themselves thos rights which we have declared to be God given and inalienable.
8. Some effective form of world organi zation is essential to a peace that is jus and permanent. Such a world organizatio should be so constituted that its decision represent the predominant collective wi of the society of nations democraticall arrived at. It should be sufficiently stron to restrain those who threaten the peac of the world. It should exercise pacifi friendly, coherent and mutually benefici functions to promote good will between na tions in order to counteract other force whether materialistic, militaristic, or fa natically nationalistic.
9. The Christian forces of the worl have not left mankind in this tragic hou without a witness to the will of God as i is vouchsafed to us. We call attention t the fact that the Oxford Conference o the Church, Community and State, th International Missionary Conference a Madras, India, the gathering of Interna tional Lay Experts at Geneva, Switzerland in July, 1939, the National Study Confer ence on the Bases of a Just and Durabl Peace at Delaware, Ohio, in March, 194 the Commission on a Just and Durabl Peace of the Federal Council of th Churches of Christ in America, variou pronouncements emanating from the Worl Council of Churches and from many de nominational and interdenomination gatherings have declared what Christian conceive to be the will of God for our tim in relation to peace and world order.

BE IT FURTHER RESOLVED,

1. That we urge local churches to form study groups to bring together member of the community for reading, study an discussion of these issues in order to pre pare our citizens to exercise intelligen and creative efforts on behalf of elimina tion of war and the bringing about of just and permanent peace.
2. We commend the Commission o World Order for its efforts on behalf o peace and world order and urge the fulle cooperation on the part of our churche and our people with it.
3. We approve the "Six Pillars of Peace, *The Church and the New World Min* (lectures and study guide), the Delawar Conference Report on "The Bases of Just and Durable Peace," the "Inter-Fait Statement," and such other materials a may be approved by the Commission o World Order as study and resource mate rial for use in our churches.
4. That the Commission on World Orde be authorized to transmit this resolutio to the President of the United States, th State Department, to members of th Congress, and to such other officials o government as may have a part in formu lating our national policies relative t world order.

Resolution on Dependent Areas an Peoples

WHEREAS, the future welfare an prosperity of the peoples who live in th dependent areas of the world rest on de cisions now being reached by the nation which shall make the peace; and

WHEREAS, the church has specia responsibilities to those peoples both be cause its representatives, the missionarie were the first to go to many of thes areas, often pioneering and always co laborating in education, medicine an public health, agricultural training, liter ture and literacy, and other services; an also because of its concern for justice fo all men; and

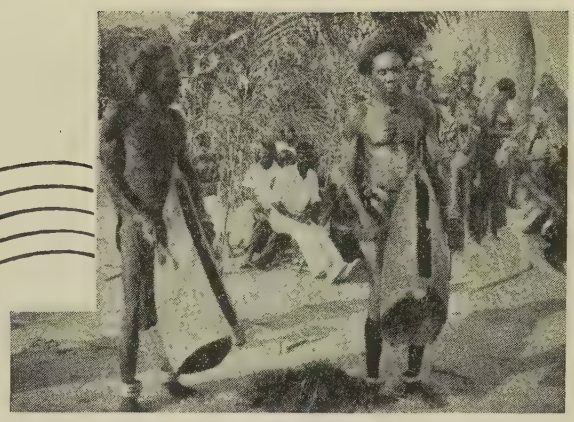
WHEREAS, dependent area policie should now be of no less internation concern than that felt for oil, aviatio money, labor, food, relief and rehabilit tion; and

WHEREAS, such policies are insepar ble from world security arrangement first, because of the territorial and ec nomic aspects of dependent areas; an

(*Continued on page* 36.)

Congo Rhythm

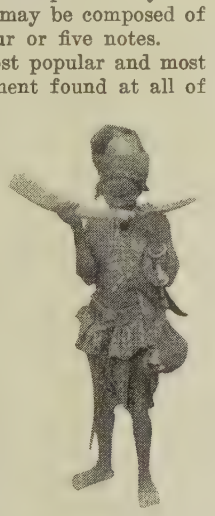
By GERTRUDE SHOEMAKER*



T'S LOVELY in the moonlight this evening. Let's take a walk out rough the village. The natives probably ill be singing and playing. Yes, I can ar them hand-clapping to furnish ythm. When we get closer we shall hear e monotonous, high-pitched melody of e hand-harp which accompanies many of e African's rhythmical games. Sometimes the harpist also sings and the group nswers with a chorus. The harpist does t sit or stand apart but plays with the roup. His instrument is held lightly in s two hands, leaving the thumbs free top of the sounding board to pick the ds of the ten narrow resonant iron eces, fastened in a slightly convex man- r about a half inch apart. The pieces e from four to ten inches long, the rying length giving them different tones. e arrangement and the tuning are still puzzle to us whose scale is different m theirs, but a Congo harpist will al- ys tune his harp before he begins to y.

Don't they ever change the game, you k? Yes, they have several group games folk dances, some being more popular times than others; but they can play e same ones for hours without tiring without finding the simple melody mo- tonous, although it may be composed of riations of only four or five notes.

This harp is the most popular and most nerally used instrument found at all of r mission stations. ne variety of this strument has a ox-like sounding oard with a small ole left underneath r resonance. Another has the iron eces fastened to a mall, hard board ith a little hole in e end, in which is aced a stick about n inches long with half of a small urd stuck on the d of it. The open de of the gourd is ld against the chest of the player, or lled away to give resonance.



There are three kinds of drums. Two e carved from hardwood trees and one es the whole tree, that is, a log about ur feet long. It is hollowed out through three or four inch slit, the two lips of hich are left with differing thickness to ve the "husband and wife" tones. This rum, which is beaten with two large, ft wooden sticks, is used to send out essages, calls and signals. It is also aten at all wrestling matches, cere- onies, clan and tribal gatherings and arties. A less usual drum is the slender llowed-out drum with thin lips and aten with slender rubber-tipped sticks. They also make a round drum covered with a goat skin. This is beaten with the hands as the drummer holds it between his knees. A few of these skin drums are long and stand on legs. Both of these drums are used to accompany dances and other heathen rites.

The wind instruments are employed in hunting in the forest and are blown by people lost in the woods or by those hunting for lost people. One can be made from the stem end of an old gourd by punching two holes in it—one for the mouth and one for a finger. While hunting, if an animal is killed they send the call home to the village: *"Tee-ee-lee! tee-ee-lee! taw-le! beloko! beloko!"* which means "Whistle! Whistle! Let's eat! Let's eat! Hearts! Hearts! Hearts!"—a sound that is always more than welcome to the eternally meat-hungry African. Another wind instrument is made from a round, hard fruit shell which when cleaned has two natural openings through which to blow. Small boys also make whistles and flutes from papaya stems.

The most important wind instrument is the horn made from an elephant tusk. It goes on all hunts and is blown at all important events or gatherings. When one of the students found a young mother leopard still struggling in his string-wire trap in the woods, he killed it with many spear thrusts. Then he brought it in to the Station tied to a long pole with its head decorated with a fine-leafed vine. He paraded up and down the path, yelling like Americans at a football game, accompanied by the continuous blowing of an elephant-tusk horn. When the tribal chief travels in state, he is usually accompanied by a horn blower. Hunters in the forest are given signals and instructions on this horn.

There are two bells—a wooden one and an iron one. The wooden one is a dog-bell, which is carved in the shape of a bell out of a piece of wood about eight or ten inches square. The clapper is a finger-size stick, or perhaps two, suspended by a cord from two holes in the top of the bell. It always looks bunglesome and too heavy on the neck of the small hunting dogs that the Congolese use for tracking animals in the forest. The noise of the bell tells the owner where the dog is. The use of the bell and the dog seems to be effective, particularly in finding porcupines.

The iron bell can be "rung" (that is, beaten, for it has no clapper) only at the request of the first-born in the tribe and his clan. Children and unimportant people are forbidden to look inside the bell. It is crudely formed of soft iron, and is long and thin. Its sound is soft and melodious. It can be passed by a husband as part of the bride-price and is counted as worth many "monies."

Some tribes have a sort of miniature xylophone made of four sticks—larger than those on the conventional xylophone and mounted on two banana stems which are soft and resilient. Only a few people learn to play this instrument.

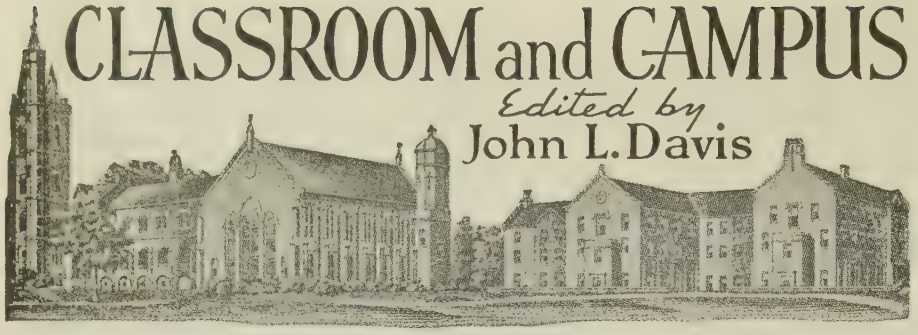
There are at least three rattles. One is woven of reeds, having a round container for the seeds at each end of a holder like a dumbbell. A special witch doctor uses this rattle in his ceremony, shaking it to scare away the evil spirits. Another rattle is made out of a small gourd, perfectly round with well-dried seeds that shake inside. The girls and women can produce musical rhythms with it. They also use another rattle made of small sticks tied together to make a flat hollow which is filled with well-dried corn or small hard seeds.

One of the most interesting instruments is the six-stringed banjo-guitar. It is played by only a few older men who seem to make a profession of going from village to village, dropping in at meetings or gatherings to entertain the people with extemporaneous songs or folk tales sung to the strum-strum of the guitar. The box is usually about a foot long and six inches wide and deep. Six supple sticks are fastened underneath and curved up over the end to hold the ends of the six fibre strings. Their other ends are fastened into slits at the opposite end of the box. The strings are tightened and tuned by being pulled taut around the curved sticks and tied. Some tribes have a three-stringed instrument which consists of a smooth wooden rod of about an arm's length, forked at the end to which the three raffia strings are fastened. They also put a half gourd on the end of it for resonance. It is held with both hands, lying easily between the thumb and first finger leaving the other fingers free to pick the strings.

One will notice that very little purely instrumental music can be rendered on such instruments. The African plays mostly to give rhythm to his dancing, games or work, and to accompany the most used instrument of all, the human voice.

*Missionary to Belgian Congo with The nited Christian Missionary Society. She now on furlough in the United States.

WORLD CALL



The College of the Bible
Lexington, Kentucky

THE fall quarter opened September 25 with a slight increase in attendance over last year. All are graduate students, and fifty are candidates for the B.D. degree. The students in the three classes come from sixteen different schools and from twenty-four states. Attendance from Transylvania College and from other institutions throughout the United States is about equally divided.

It is encouraging to note that town and rural churches in Kentucky have gradually increased their ministerial support to the student preachers. The average now paid is nine hundred dollars instead of the seven hundred and fifty dollars paid a few years ago. Since student preaching has become a laboratory part of the curriculum under the careful supervision of Dr. George V. Moore in pastoral theology, the demand for such work has sharply increased among the churches.

Leslie R. Smith, the new pastor at Central Church, Lexington, gave the fall convocation address on October 3.

About thirty of The College of the Bible students attended the International Convention at Columbus, Ohio. Students are earnestly encouraged to attend our conventions, to become acquainted, to put themselves into the current of the brotherhood life, and to understand and appreciate our great cooperative life.

Professor Dan Troxel has returned from his Sabbatical year in New Testament at Chicago. Dean Pyatt was the first to take advantage of this new plan and spent the year 1942-43 at Johns Hopkins University in Old Testament studies. Professor Walter C. Gibbs will be granted his Sabbatical year in 1945-46. The plan of one year "refresher" study each seven years is proving to be very helpful.

Dr. A. W. Fortune is offering courses this fall term in Practical Homiletics. His continued service is very stimulating to the student body.

Professor Lew D. Fallis, of Texas Christian University, will give a series of lectures early in the second quarter on the public presentation of the preacher's message. Dr. Reichard and his medical staff, from the United States Public Health Hospital near Lexington, will continue lectures on religion and public health during the second quarter.

Gentry Shelton, the religious education and musical director at Central Church, is giving a series of lectures on church music and its direction, in addition to his work in training the student octette.

One of the delightful features of the opening week of school was the "Hamburger Picnic" provided for by Dean Pyatt. This is an annual, get-acquainted and social event greatly appreciated by faculty, students and friends.

Butler University
Indianapolis, Indiana

Following the release of university registration figures for the fall semester, Dean O. L. Shelton announced the School of Religion has the largest fall semester enrollment ever to be achieved by the school. The total includes 114 students—93 in the graduate School of Religion, and 21 religion majors in the division of graduate instruction at the university. Undergraduate students were counted in the total of 551 registered in the College of Liberal Arts and Sciences.

The total number of students in the university this fall is 1,511, representing a gain of 200 over last year's figures. Of this group 1,097 are registered in the day school. Ten per cent of the men enrolled are veterans of World War II, registered through the G. I. Bill of Rights, Dr. C. R. Maxam, registrar, announced.

William Woods College
Fulton, Missouri

The East Central Regional Conference of the Missouri Association for Social Welfare was held October 12 in Fulton. The Association is made up of a group of citizens working to promote the general welfare and health of the people, and provides a focal point for the united efforts of all individuals interested in the welfare of the state.

President H. L. Smith presided over the morning session which was held in the William Woods College Chapel. The Chapel Choir, under the direction of Miss Evangeline Maurits, presented the music. Charles Wilson, pastor of the Trinity Episcopal Church in Kirksville, Missouri, delivered the address, entitled "Social Progress in the Midst of Chaos." He emphasized the importance of three principles regarding the problem: recognition and understanding of the factors involved in a world of chaos, which is the essence of social progress; development of a stronger sense of community responsibility; and regimentation by planning, which would insure a sense of security.

The afternoon meeting consisted of two parts: a panel discussion directed by Mrs. Elizabeth McReynolds Rozier, and discussants D. D. McAdams, Parke M. Banta, Miss Frances Upham, J. J. Talley; and Frank Baker, who spoke upon the topic, "Our Postwar Community." The second part was under the leadership of Mrs. Jean F. Carroll, resident of the St. Louis League of Women Voters, upon the "Children's Future in Our Town."

Paul T. Beisser, director of the St. Louis Provident Association and Children's Aid Society in St. Louis, chose as his topic, "Social Welfare in the Community," for the dinner session of the conference.

Drury School of the Bible
Springfield, Missouri

Delta Theta Alpha held its first initiation, on October 24, of all who are interested in religion as a profession. Its chief purpose is not to carry on a guide service, but to serve its members.

Another religious interest of Drury College is the vesper service, which was taken over by the college this year and made a monthly affair. The first of the vesper services has been held.

Lynchburg College
Lynchburg, Virginia

The work of the session is well under way. The personnel of the student body is of an unusually high quality, and the spirit on the campus is exceedingly fine.

During recent weeks the college has been having good chapel programs. Two visiting speakers were outstanding in their contribution. Dr. Fred West, professor of religion at Texas Christian University and an alumnus of the college, spoke on October 10; and Dr. W. A. Smart, of the Candler School of Religion, Emory University, spoke on October 12.

Parents' Day was held Saturday, October 14. Parents of all the students were invited to be present on that day as guests of the college.

Nelson Sabin, distinguished American baritone, appeared in concert at the college on Monday evening, October 16, as one of the first numbers on the Fine Arts and Lecture series for the session.

A Lynchburg College breakfast was held in Columbus, Ohio, during the International Convention. There were forty-seven Lynchburg College alumni in attendance at the International Convention.

Northwest Christian College
Eugene, Oregon

Eighty-three Northwest Christian College students are enrolled in the course in Christian Missions, taught by Fern Estelle Griffeth this year. All students are required to take a minimum of 6 term hours (4 semester hours) in the study of the History and Practice of Christian Missions.

E. R. Moon, now living in Eugene, is give a series of lectures during the inter term on Christian Missions in frica and Jamaica. Plans are being ormulated to bring before the student ody other missionaries who will be able acquaint the students with mission elds in other areas.

Sensing the need for adequate mission ork among the Mexican laborers who ork annually in the fruit and truck arms of the Pacific Northwest, a numer of students are studying Spanish and etting firsthand practice in speaking is language as they talk with Christian exicans now living and working in the ugene area.

Enrollment for the first term of the urrent year has reached the total of 278. f these, 180 are young women; 98 are oung men. All plan to take up some pe of full-time Christian work. A conderable number are looking to the mison field, either at home or abroad.

Texas Christian University
Fort Worth, Texas

Dr. M. E. Sadler of Texas Christian niversity was elected president of the ternational Convention of Disciples of hrist at the recent meeting in Columbus. rs. Sadler and Mr. and Mrs. Granle T. Walker of the University Chrisan Church also attended the convention.

Stanley Clifton, former principal of a nior high school in Dallas, comes to CU in November as assistant professor sociology. Forty-two Navy V-12 men ft TCU for advanced training at the d of the summer-fall trimester, all proeeding under individual orders. The ourth in a series of joint concerts by the CU Symphony Orchestra and Choral lub was held Oct. 15, with Dean T. mith McCorkle of the School of Fine rts as violin soloist.

Degrees were conferred upon 46 candiates in TCU's fourth commencement of 944, held Oct. 24. Three received laster's degrees, 43 being awarded achelor's. William R. Vivrett, Jr., pasor of the St. Charles Avenue Christian hurch of New Orleans, delivered the ommencement address.

Registration for the new winter triester took place Nov. 1 and 2, with the rst meeting of classes on Nov. 3 and 4. or the first time, TCU was expected to ave two dormitories full of girls, with istoric Jarvis Hall again in use, followg a period when it was occupied by en of the Navy V-5 program.

Hiram College
Hiram, Ohio

Dr. Alexander Paul, of the United hristian Missionary Society and for orty-seven years in service to hina, spent a busy two days on the iram campus in early October. He gave stirring address to the students, faculty, nd townspeople on Thursday morning; as the guest and speaker at a faculty ncheon that noon; and was the guest f the students for dinner that night. hey kept him plied with questions of gnificance in religion and international relations until after ten o'clock at night. The next morning he spent two hours with a classroom full of interested students on international relations, and in the afternoon held some private conferences.

President Paul H. Fall, and Dr. Howard E. Short, professor of Philosophy and Religion, and four students (ministerial or religion majors) from the college, attended the International Convention at Columbus. During the convention an impromptu dinner of Hiram College alumni was held, which was attended by more than sixty. Of this number, ten had been missionaries to China, India, or Africa, and at least twenty of the alumni present were ministers.

At least seventeen of the present student body are preparing for the ministry or for full-time religious work, among whom is a freshman from Brooklyn, New York; a sophomore who is a student pastor; a junior who expects to be appointed as a candidate for foreign missions this year.

Almost half of the student body attended the annual YW and YM Retreat at Camp Hi the second Sunday in October. Early morning Communion services, followed by several helpful discussions; recreation, and a delicious lunch followed by excellent talks by professor J. J. Turner and William Noble, the Hiram minister, constituted the program of the day.

Bethany College
Bethany, West Virginia

Bethany College held its second October graduation exercises, when twenty-six seniors received their diplomas during Commencement ceremonies Sunday, October 22. This group represents the first section of the 1945 graduating class, the 104th graduating class of the college. The Commencement address was presented by Dwight E. Stevenson.

Two students graduated *Summa Cum Laude*: Esther Lieb McCandless, New Cumberland, Pa.; and Evelyn Eileen Sabol, Weirton, W. Va. Graduating *Magna Cum Laude* were Rita Elaine Ganz, Brooklyn, N. Y.; Herman Steinberg, Buffalo, N. Y.; and Jeanne Jordan, Mt. Lebanon, Pa. The citation of *Cum Laude* was given to Beverly Barnes, Wellsburg, W. Va.; Mary Wilkin, Wellsburg, W. Va.; Mary Virginia Joseph, Buffalo, N. Y.; Robert Stealey, Parkersburg, W. Va.; and Shirley Skilton, Winstead, Conn.

Baccalaureate services for the graduating class were held Sunday morning in the Bethany Memorial Church. The sermon was given by Dr. W. H. Cramblet, president of Bethany College.

The fifth semester of Bethany's program operating on a three-term basis a year began November 2, with a total enrollment of approximately 450 students. This number consists of 150 upperclassmen; 100 new students; and 200 Naval officer candidates.

James Blair Miller has accepted the position of minister of the Bethany Memorial Church. He began his ministry on November 15. His former position was at Plymouth, Pa. He is a graduate of Bethany College '38 and of the Yale Divinity School '41. While at Yale, he received the Mersick prize for sermon delivery, and the Downes prize for reading of Scripture.

Dr. Erwin C. Paustian has recently come to Bethany College from Illinois Wesleyan University to accept the position of acting head of the Sociology Department. Dr. Paustian has served in turn as professor, instructor, or lecturer at Dakota Wesleyan, Hamline University, Northwestern University, Chicago Training School, University of South Dakota, the Lewis Institute, and the University of Colorado.

Installation of Dr. O. L. Shelton

IN A dignified and worshipful ceremony, Dr. O. L. Shelton was formally installed as Dean of the School of Religion of Butler University on October 25. The faculty, trustees, and those participating in the service made a colorful procession as they entered in academic costume.

—*Photo by J. O. Koss.*

Dr. O. L. Shelton, left, and Dr. R. H. Miller

President M. O. Ross introduced Dr. R. H. Miller, editor of *The Christian-Evangelist* and a trustee of the University, who delivered the installation charge to Dean Shelton and he, in a brief reply, pledged himself to carry out the aims of the School of Religion.

Dr. A. W. Palmer, president of the Chicago Theological Seminary, delivered the principal address of the occasion, speaking on the theme, "Three Objectives of Ministerial Training."

Dean Shelton succeeded Dean Emeritus Frederick D. Kershner as head of the School of Religion as of September 1, coming from the pastorate of Independence Boulevard Christian Church in Kansas City, Missouri. The Sheltons live at 445 Blue Ridge Road in Indianapolis.

Others taking part in the service were Dr. Ephraim D. Lowe, T. K. Smith, Professor Joseph Lautner, and John L. Davis.

WEDDING BELLS rang out at Mexican Christian Institute on October 23. Daniel Munoz and Miss Velia Rodriguez were married, with Fred Vazquez performing the ceremony. Mr. Munoz went to San Antonio from Phillips University to work in the Institute and church during the summer. Miss Rodriguez was assistant to Miss Hood in the kindergarten. Mr. and Mrs. Munoz have gone to McAllen, Texas, to serve the church there.

In response to an invitation from the United Council of Church Women, the executive committee of the Federal Council of Churches named four representatives to serve as consultative members of the Governing Board of the United Council. One of the four representatives appointed was Miss Bertha F. Park, state secretary of missionary organization-education in Ohio.

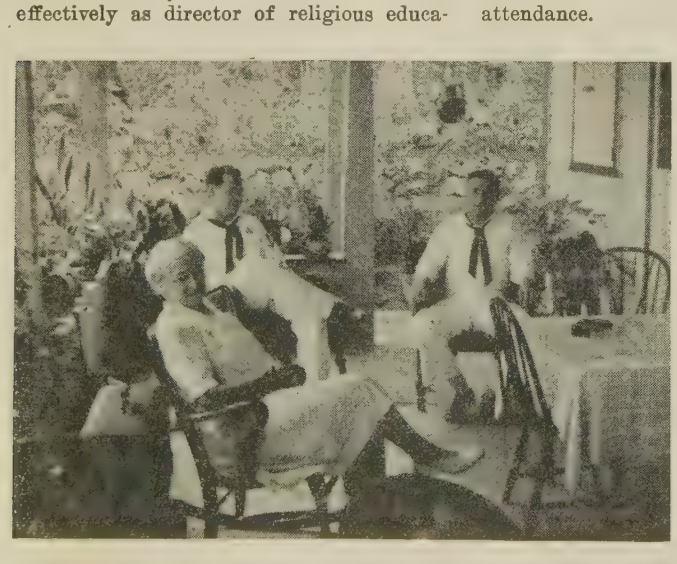
Mrs. C. M. Murch, secretary for missionary organizations-education in the New England states, is succeeded in that position by Mrs. Ernest Backstrom, Worcester, Mass. Mrs. George Disher, of Kentucky, has been called to the secretaryship in Virginia, filling the vacancy caused when Mrs. T. C. Harness was called to the national office in Indianapolis.

On November 1, Charles Marion Ross took up his duties as the national director of educational administration in the department of religious education of the United Society. Mr. Ross has served effectively as director of religious education in Texas since 1928. His duties as national director include the responsibility for planning and administering a program that will give service and guidance to those in the local church who administer the educational program. His office is located in Missions Building, Indianapolis, Ind.

It is with regret that we report the recent passing of Mrs. A. F. Wickes, wife of the advisory architect with the Board of Church Extension. Mrs. Wickes died on November 1 after an illness of a few days. She had accompanied Mr. Wickes to Columbus for the International Convention, came home with a cold, and later developed pneumonia. Our deepest sympathy is extended to Mr. Wickes.

After a journey of six months from America, Lyman Hoover of the YMCA has arrived back in China. This announcement comes from the National Christian Council of China.

Professor and Mrs. John Clark Archer of Yale were hosts on October 6 at their thirtieth consecutive annual reception to members and friends of The Campbell Club of Yale University. Among the forty-three guests were Dean-emeritus Chas. R. Brown of the Divinity School, and Mrs. Brown; Professor and Mrs. Leo Simmons; Dr. and Mrs. M. Searle Bates; and Mr. and Mrs. Keith Hall. Carol Potee of the Yale School of Nursing, and her sister, Elinor, daughters of Mr. and Mrs. Potee in India, were also in attendance.



At McLean Conference Grounds in Puerto Rico, an attempt is made to abolish all semblance of an institution in the hospitality shown to servicemen, who are hungry for a Christian home. Mr. and Mrs. C. Manly Morton, missionaries, try to give them that. Here is Mrs. Morton in conversation with men on the spacious front porch of Harmon Cottage.

Miss Alice M. Drake is the new director of religious education in Pennsylvania, succeeding Sidney Bliss. She is the daughter of Mr. and Mrs. John P. Drake of Washington, Pennsylvania where she has been teaching in the science department of the Washington High School. She is a graduate of Bethany College and has a Master of Arts degree in biology from Washington and Jefferson College in Washington.

Alice M. Drake

Miss Drake is known for her fine influence among young people, not only in high school but also in the youth program of the church. She has served as dean of women and as instructor in young people's conferences in West Virginia, New York, and Pennsylvania. For three years she was state chairman of youth work in Pennsylvania.

On October 15, Miss Drake was ordained at a service held in Washington, Pa., at the Second Christian Church, of which H. J. Sinclair is the pastor.

Flash! Dr. A. G. Henderson en route to Canada from Switzerland via London.

At the annual meeting of the National Woman's Christian Temperance Union in September, Mrs. Ida B. Wise Smith, a member of the Disciples of Christ church, retired from the presidency after holding that office for eleven years. She has been an active leader in state and national W. C. T. U. organizations since 1901. Mrs. D. Leigh Colvin of New York was elected national president.

A letter from Mrs. Hattie Menzies, retired missionary to India, tells how she is kept busy speaking on various occasions to groups in and outside the church. She reports that her son, David, a Lieutenant, is bacteriologist at an army hospital in France. Robert, also a Lieutenant, wrote in April that he would not be able to write again for a while, and no letters had been received by October 14. Walter Paul, Captain, is inspector of accidents in Victorville, Calif. Dorothy's husband, Lt. Col. R. A. Bicks, received the distinguished New Year's honor of Order of British Empire.

Women and World Highways

W-O-R-S-H-I-P*

HAT should be the character and purpose of the worship service in a man's group? The word worship has ven letters, like seven steps leading up the altar of God.

And the first letter may, shall we say, nd for *work*. For no real worship can er be achieved unless there is work be- nd it. Suppose you have charge of a vice of worship for a group of women your church. Remember first of all at you are there to try to lead them worship God. *This is your primary re- nsibility.* And this cannot be accom- shed unless the leader is willing to sit wn and give time and thought and ort to the preparation of what she is say. Since God is in everything which cerns us, there is then, no subject of ich he may not be the center. Keep n at the center of thought, whatever subject may be, and build your theme und this central idea of God.

The *O* comes in order here, for it stands *order.* A spiritually sound and God- tered "order of worship" will almost ys contain these elements, and in this uence. *Adoration:* because of the atness and goodness of God; *Humility:* worshiper realizes his faults and is mbled by the majesty of God before om he waits; *Joyous Gratitude:* God is e, and we rejoice that he forgives and s us to himself; *Fellowship with God:* rough prayer, and listening to his words rough the Bible and the speaker; *Self- dication:* this should be the climax d result of real worship, for oneness th God and his will is the goal of true rship. Services may be designed to ess one or more of these, but this is the ladder of worship" reaching from rth to heaven.

R stands for reverence—as we attack e work before the service, and certainly the service itself. I wonder if you ve ever seen a group of women continue sew or knit as someone tried to lead em in worship. Worship of God de- nds *all* one's faculties, even the still- ss of one's hands. If you are bothered is way, try having a point of focal in- rest—two lighted candles, or an open ble, or a cross, or even a bouquet of wers. If you are holding the service the same room where you have just ished eating lunch, have the chairs ifted to face the point of interest, and it until the room quiets before you gin. A bit of soft music may help. nd out what brings reverence in your n situation, and then follow that thod. If you are entering a room at e beginning of the afternoon to hold ur service, suggest that your women en- r quietly, and wait silently.

S stands for *silence* and *serenity.* No e can really worship if someone near her is whispering or laughing or otherwise distracting her attention. If one is not interested, at least she may be sufficiently thoughtful to be still for the sake of those around her. Silence is a real necessity. A leader who is outwardly serene, even though she may be inwardly nervous, is a great help in leading others to worship.

H comes next with *humility* of spirit; for we are humble because we realize that we are, after all, only channels for God's spirit, and that if real worship is to be achieved, the power that comes in that service must come from Him.

And this brings us immediately to *I* for *intercession.* If the leader prepares her service without first getting down on her knees and asking God's help, she misses immediately her one chief source of power. It is still true that "more things are wrought by prayer than this world dreams of." In the silence of your own room, or whatever other secluded place you may choose, *wait* for God's presence. Prayer is not *all* talking *to* God. Be still and wait *for* Him. Consider, then, the prayer which you as a leader will offer in the service. If you feel that you cannot possibly write your own, find one which will fit the need of the service you are preparing. If you are going to write your own, decide definitely what you want to say, and then write it in the most beautiful language you know how to use. Do not be afraid to be too brief. Most prayers are too long and too "wordy." The word intercession carries with it the meaning of prayer for others, and both in your own private prayer and of course in what you prepare for the service, you will include others.

From intercession, we move quite naturally to *Power* from the Holy Spirit. For this is the inevitable result of prayer rightly used, of straight thinking, and sincere speech. The fruits of real worship are power to do the right as God gives us grace to see it, power to live sweetly, power to bear courageously whatever life may send us of pain or sorrow, and always and forever, the power to hope.

Work, Order, Reverence, Silence and Serenity, Humility of spirit, Intercession, and Power—yes, all of these. But back of these, and back of us, God, waiting to keep us steady, waiting to lead us on and up, waiting to walk beside us all the way.

—MIRIAM LEAROYD HUSSEY.

*Reprinted from *Guide Posts* by permis- on of the Woman's Work Committee of e Missions Council of the Congregational ristian Churches.

Dedication at Christmas

I SHALL give! Quietly,
As falling snow
Or petals drifting from
The winter plum;
Yet forthrightly as oaks
And pines that breast
The chilling, crystal sleet
Of wintry winds.

I shall give! Cheerfully,
As lights aglow
In happy windows or
In carolers' eyes;
And faithfully, as stars
That watch above
The rhythmic cycle of
The passing years.

Freely I'll give! As does
The holly tree
Ablaze with berries for
The hungry birds.
Like glowing embers of
The Christmas Yule
I'll give! Wholeheartedly!
Spending myself!

—LOIS ANNA ELY.

For Every Tribe and Tongue*

ETERNAL God, Father of Jesus Christ—Our Father: we lift up our mind and heart to Thee with reverence and thanksgiving for thy manifold and continuing mercies and blessings. The unspeakable evidences of thy loving fatherhood are ever present.

Create in every fiber of our being, O God, an ever increasing sense of profound gratitude and appreciation. Save us from careless indifference toward thy love. It is in deep shame and humility that we confess our sins—sins of neglect, sins of transgression; sins against thee, sins against our brother—our brothers of other races and creeds. Forgive us, O God, Our Father, and create the right spirit in us. Such a spirit, joined with kindred spirits, will bring to pass the doing of Thy Will on this earth as it is done in heaven.

Save us, O God, from hate and unbrotherliness toward any of our fellow creatures in all the world.

For all men of every tribe and tongue may we have pure love, such love as Thou did'st have for us in the gift of Thy Son —Christ Jesus.

In His Name we fervently beseech Thee —Amen.

—WALTER M. WHITE.

*From the leaflet, *Prayers for a Christian World Order*, available at 2 cents each from the U.C.M.S.

For Adult Missionary Groups

Theme: Southeast Asia

Get Out Your Kipling

FOR a mission study course it may seem surprising to recommend Rudyard Kipling's "Mandalay" as a bit of orientation; but he was with the British troops in Southeast Asia in another period of war and, with the realism of a newsman and the jolly idealism of the soldier poet, he has interpreted some oriental ways and the interplays of East and West. So, get out your Kipling!

There is a new interplay of East and West in the present war, and streams of good and ill will have been started flowing in that area and ours. The introduction to the program packet, *Christian Pageant of the Pacific,* refers to Krakatau, the glowing volcanic island in the Sunda Strait that in August, 1883—that year of dark days—sent its mass of dust and ashes miles into the air so that they were distributed to all parts of the world. We will get some of the dust and debris of this war. We may leave some in those far areas. We want to know and recognize the good and ill so that out of it all we may help to shape a future that will be more worthy than the past. The struggle for peace will be a hard one. Through these coming months of mission study there will be opportunities for us to recognize some of the extent of our ignorance. We want to eliminate it as far as possible so we can be cognizant of current trends in world affairs.

I Could Turn Your Blood Cold

Physically we are going to be a more united world. A serviceman from the Southwest Pacific recently said: "Tropical diseases? I could turn your blood cold. We are cared for promptly, but the poor natives! I had dengue, a light touch of it, and I wished I was dead. Our men nip tropical diseases in the bud, but the sights one sees! Filariasis, for instance!"

The same evening another serviceman went shivering through a train, hunting a buddy with some quinine. He had brought malaria home with him!

Where Kipling Went Singing

Our study will begin in Burma where the American Protestant Christian missionary enterprise began. It will begin on the road to Mandalay where Kipling went singing and where the Judsons, America's pioneer missionaries, trudged along an often most discouraging route. Read their life; study their accomplishments against colossal odds. All the trials of the spirit and the flesh were theirs; but in their short lifetime they completed the translation of the Bible into Burmese, and their Christian scholarship reached out beyond the boundaries of Burma to neighboring tongues. Read their lives and meditate upon the inertia and ignorance with which we have answered the Master's "Go ye."

On the right front of the magnificent civic auditorium of St. Louis, Missouri, these words of Woodrow Wilson are carved deep and plain for every passer-by to read: "Simple means should be found by which, by an interchange of points of view we may get together, for the whole process of modern life is a process by which we must exclude misunderstanding, bring all men into common council, and so discover what is the common interest."

We may never have the opportunity to meet a Burman, a Thai, an Annamese, a Cambodian, a Papuan; but in our study, some who have known and loved these people, helped and constructively criticised them, will speak to us. It will be our opportunity, by a process somewhat indirect, to get together with them, to face some of the problems which we will all have to solve in the shaping of a stable world.

You Christians Are Free

Nor help shall come from the scarlet skies
Till the people rise!
Till the people rise, my arm is weak;
I cannot speak till the people speak.

—ANGELA MORGAN

The late Brayton Case of the Pyinmana Agricultural School in Burma has quoted some Burman Buddhists in questions of missions and the future.* A Burman Buddhist school inspector said, "Village medical work is needed." A Cooperative range officer stated: "The Cooperative Department cannot make a success of this work unless people like the missionaries come and help us." A Health Department publicity officer exclaimed: "This health work in the villages will be just talk unless missionaries take an interest in it." This very basic statement came from a Buddhist Legislative Council member: "You Christians are free to follow the way of progress."

A Changing Pageant

The Christian pageant in the Pacific is, if anything, a changing pageant. We are largely out of touch with Christian work both in Southeast Asia and the Southwest Pacific since Pearl Harbor, but the little we know tells of change. The study for the second six months of this missionary year was written when kaleidoscopic changes were going on. Death marched through the few short pages that constitute our study program. The Christian world lost that enthusiastic and capable agricultural missionary, Brayton Case, drowned in one of Burma's rivers. The Filipino people lost the first president of their young Commonwealth. We cannot measure the loss in less prominent lives. The whole area is changing; how much we can only imagine. Burma, for instance, the first country that we shall study, has been a battlefield since 1942, with destruction immeasurable. We know little or nothing of the work of our Filipino Christian churches, many of which celebrated their fortieth anniversary just before the war cut them off.

We do know that for the first time since Pearl Harbor, religious leaders from New Guinea, the Solomons, Papua, and other South Pacific islands recently liberated from Japanese occupation, have met, will meet, or may even now be meeting with missionaries of New Zealand, Australia, Samoa, Tonga, and Fiji to lay preliminary plans for reorganizing missionary work in war-devastated areas.

Security Midst Change

A very appropriate theme has been chosen for the six worship services to appear in WORLD CALL for the months of January to June, 1945—"From Everlasting to Everlasting." The series was written by Mrs. B. W. Griffin, former State Secretary of Missionary Organizations-Education for New York and New Jersey. We recommend these worship services for use with the program packet, *Christian Pageant in the Pacific.* The first of the series, "Security Midst Change," occurs in this issue of WORLD CALL and is particularly appropriate to accompany the study of Burma.

"What the Fighting Yanks See"

The October, 1944, number of *The National Geographic Magazine* has a beautiful map of Southeast Asia and Pacific Islands, from the Indies and the Philippines to the Solomons. It has, too, a delightful article on "What the Fighting Yanks See." Everyone will want to read it and then gradually add to it as more and more of the servicemen and women tell of their life in the area, so real to them that for their sakes alone we want to be informed. Far more for ourselves in our relation to the whole wide world do we need to be informed, for it is true that Krakatau's dust long ago fell in our own front yards, and now there is a spiritual impact. The South Pacific area will not leave us alone. We who have sent out armed forces into the lands of these once strange people will want to follow on with our best gifts.

Please Note

For groups who are using a discussion course, *The Church and the New World Mind* should have the priority. If your group has already completed that course, we heartily recommend the discussion course, *Southeast Asia.*

**The United Church Review,* India, December, 1935.

At Home and Abroad

WITH the preparation of the December programs, the study of the Indian American comes to a close. We hope, however, that an interest in this oftentimes forgotten ember of our democracy will not cease. Our study may lead us to other areas; but as hristians the Indian Americans are still our concern. This month Seniors and Young eople in their regular study will be thinking of "Signals on the Skyline." In this ssion we look to the future possibilities and enlarging opportunities for Indian mericans of our generation. Intermediates will be considering "Helping One Anher," the last session in Mary Garland Taylor's *Trails of Friendship with Indian mericans.* It is in this session that we learn of the agencies working for the best terest of our Indian American neighbors. This study of the Indian American has en a good study and we trust a profitable one.

If there is time at the close of your gular program, why not have someone eviously appointed to summarize the dy your group has made of this subct? It will not take long and will be great value in seeing the road over ich we have come.

Missionary Units in Fellowship

We would like to call attention to the issionary units in Christian Youth *Felwship* for Seniors and Intermediates on e Indian American. They were menoned in this column last month, but ay we again urge you to refer to them your study.

Paths Through Southeast Asia

The officers of your organization should e planning the beginning of the study m the foreign theme, "Paths Through outheast Asia," in January. You will ant to see that study materials are orered. Clearance will need to be made ith the executive committee of the Chrisian Youth Fellowship as to the plans ade by your group so there will be no onflicts.

Order blanks for the new materials hould have been received by the president or sponsor) of your group. If no one eceived the blanks, send in his name and ddress.

The study of Southeast Asia in Senior nd Young People's groups is based on *Vest of the Date Line,* by Constance M. Hallock. This is a pictorial book with he names of places in current headlines ppearing frequently. It is the story of hristian progress in Southeast Asia and he islands of the Southwest Pacific. Vritten to be used with *West of the Date Line* are *Discussion and Program Suggesions on Southeast Asia,* by Gertrude J. Rinden, and *Disciples of Christ in the Philippine Islands,* by Edith Eberle. The rst gives rich and practical suggestions or creative study; the second is a pamhlet describing the work of our church n the Philippine Islands. In addition to the above study materials, we would strongly urge your group to secure the wall map on Southeast Asia.

The basic material on this study for Intermediate groups is *How Did It Happen?* by Margaret B. Cobb. This is a plan book offering program suggestions, with source materials on world missions. It was first used in 1939. A mimeographed supplement has been prepared to show how it may be used with the second piece of Intermediate material, *Tales From Southeast Asia.* The supplement will be included in all orders for new material. If your group has copies of *How Did It Happen?* left over from the 1939 study, upon request and receipt of postage, we will mail the supplement without additional charge.

1944-1945 Youth Meets

The theme, "Paths Through Southeast Asia," is also the theme emphasized in this year's Youth Meets. We hope your group will plan to attend the Youth Meet in your area, and that you will encourage the other members of the Christian Youth Fellowship from your church to attend.

Visual Aids Available

An interesting December program might include one of the following films, available through the Department of Financial Resources, 222 S. Downey Ave., Indianapolis 7, Ind.—CHILD LIFE. 1 reel, silent, 15 min. $0.75. HOW HE EARNS A LIVING. 1 reel, silent, 15 min. $0.75. HIS CONTRIBUTION TO MODERN CIVILIZATION. 1 reel, silent, 15 min. $0.75. A NEW SONG ON THE MESA (color). 3 reels, silent, 45 min. $2.50. TO! CIL! (WATER! GRASS!) 3 reels, sound, 30 min. $1.00.

We feel that you will find these visual aids helpful and well worth the small service charge it is necessary to make. This charge is for upkeep and replacement only.

—LESTER MCALLISTER.

Clippings From Our Indian American Scrapbook

From the *Haskell-Leader* (publication of the Haskell Institute, a government training school for Indians)—

"A visual aids service has been established at Haskell Institute by the Indian Office. This service is available to all Indian schools and other jurisdictions in the Indian Service. A moving picture film depository is now located at Haskell Institute and is operated by the staff."

For the benefit of new students at Haskell, the *Haskell-Leader* lists the slang dictionary below. Not much different from ours, is it?

liking it_____to be proud
new meat_____a new student
old meat_____an old student
work ya_____just teasing
suitcase_____a tattle tale
rate_____to receive mail
rat-hold_____to stay indoors
too keen_____to be stuck up
your unk_____a boy friend
your aunt_____a girl friend

From the Home Missions Council of North America—

"In 1924 all Indians born within the United States were declared to be citizens —this act being taken in recognition of the service of Indian soldiers in World War I. The right to vote is not, however, inherent in citizenship, but may be withheld by the state in which a person lives; in two states Indians are disfranchised because they are still wards of the government; in other states they are not allowed to vote as they do not pay taxes."

From *Women and Missions* (publication of the Presbyterian Church in the U. S. A.)—

"God grant that the people of the United States may be generous enough and wise enough to give to our 'minority' the right of self-development that they may add to our national heritage those fine qualities that can indeed be the Indian's contribution. Even a benevolent despotism cannot do for a people the thing that freedom can do."

Did you know that seventeen members of a Home Nursing Class at Haskell Institute recently received Red Cross Home Nursing Certificates?

Speaking of Dates

Have you remembered yours?

December—

General—Order program study materials for "Paths Through Southeast Asia."

One half of annual financial goal for missionary offering should be reached this month.

3—Woman's Day.

10—Bible Sunday. The Bible is now printed in over 1,000 tongues.

25—Christmas Day.

Missionary Worship Service

Theme: From Everlasting to Everlasting

JANUARY

Security Midst Change

Quiet Music: "A Mighty Fortress Is Our God."
Leader:

Here is a quiet room
Pause for a little space
And in the deepening gloom
With hands before thy face
Pray for God's grace

Let no unholy thought
Enter thy musing mind
Things that the world has wrought
Unclean, untrue, unkind
Leave them behind

Pray for the strength of God
Strength to obey His plan
Rise from thy knees less clod
Than when thy prayer began
More of a man

—From a plaque in the Hartford, Connecticut, Y.M.C.A.

Hymn: "How Firm a Foundation," 1st and 2nd stanzas, or "A Mighty Fortress Is Our God."

Scripture: Rev. 21:1-5

Literally, we are experiencing a new heaven and a new earth, for never has there been a period in history when so many people are on the move; torn from their homes, their ideas, their hitherto accepted sense of values. Consequently, never has there been a greater need for a stable faith in the eternal goodness of God and the ultimate success of His plan.

We are living in a world of change—social, geographical. Have you examined a global map and compared it with the familiar Mercator projection? It pictures the same world but we see an unaccustomed view which takes away any feeling of geographical security. Only spiritual values are eternal, and each one of us needs to pause for a little space to consider what security is ours in this world in transition.

A British war relief group made hundreds of cloth dolls, simple but cuddly, to send to bombed-out children in England. Some comforting possession stabilized their emotions, quieted them, gave them something of their very own to hang on to in a world that had knocked from under them the rightful security of family ties and familiar surroundings.

"All things work together for good to them that love God." These are familiar words. But do we really believe them? Have we accepted them as our possession? "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth; . . . he also will hear their cry and will save them." Or another promise: "The eternal God is thy refuge, and underneath are the everlasting arms."

Have you some source of strength that you will share with us? It may be a hymn, a quotation from the Bible, or a poem. (*Persons may be spoken to in advance if this suggestion is carried out in the service. Psalm 91 would be of value.*)

In Genesis 8:22 we read, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Think what this means: order, permanence, the rhythm of the seasons — in short, security for God's world. Then if all is right with God's world, it must be man who is "wrong."

So long as there is preventable suffering, racial discrimination, economic injustice, we cannot afford to rest. First, the individual must come to the basic realization that in the spiritual realm lies his only security and that he must tune himself to God's plan. For political freedom man has demonstrated his willingness to give up any creature comfort. The money, the ingenuity, the strength, and high endeavor that have gone into war have shown what man will sacrifice for a cause. If only Christians could be convinced of the need for comparable constructive effort being put into the battles for spiritual freedom, the seeds of future wars would shrivel and die for lack of soil.

But the basic theme of this message is that the individual must be convinced, first, of his spiritual security amidst the tragic world, and then, second, of a responsibility for removing the causes of tragedy. That means beginning right at home.

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

—JOHN GREENLEAF WHITTIER.

Let us bow in prayer and meditation, praying that we may be willing to see God's plan, even if it means lifting our eyes from our own concerns—personal, family, yes, even local church. Let us see that we are part of a whole; that we belong to a world fellowship of Christians; that we, who have so much, must share as well as receive. As each one here ponders on the great promises, on sources of strength fitted to our individual needs, we pray for the quietness and confidence that must precede achievement. Hear our petitions, O Lord, and let thy blessing rest upon us. Amen.

Let pianist play softly, "Dear Lord and Father of Mankind." Then let all sing quietly while remaining seated, the first verse as a closing prayer.

—MAURINE GRIFFIN*

*Mrs. B. W. Griffin is a former state secretary of Missionary Organizations-Education for New York and New Jersey.

Echoes From Everywhere

Evangelists and a Hospital Needed

There is a very great need for evangelists and Bible women, especially in this Pendra Road area. Here we have six evangelists, but only two of them are full-time workers. The rest are semi-retired, doing half-time work and drawing half salary. The staff of women workers, under the supervision of Miss Walden, is rather a small group. Our evangelistic staff needs replenishing badly. The work of the Kingdom is hampered by a depleted staff of workers. Furthermore, there is a very great need for a hospital. There is the Sanatorium, but it serves only patients afflicted with tuberculosis, being not open, therefore, for general medical service. Besides the Sanatorium doctors, there is no doctor either in Pendra Road or Kotmi. In both places we have dispensaries and minor diseases are treated from these, but it is deplorable that we have no doctor and hospital. Our closest hospital is the Jackman Memorial Hospital in Bilaspur, sixty-five miles from here, and those who need hospital treatment are sent there by train.

—L. FRANKLIN WHITE.
Pendra Road, C. P., India.

Too Big!

A young teacher boy came into school a few months ago. He was too big for the children's school. The government will not allow us to take men into the children's school. He was unable to do advanced work. We began a workmen's class for that group and let them pay their own teacher. Five months have passed. I gave him an examination and he is now able to enter our lowest class of the advanced school. I am happy, for that means he will not have to go back home but can finish the year with us. Lonkonda Antoine is his name. He entered the evangelistic work with Faith McCracken. Edna Poole had signed his permit to preach three consecutive years. Mpoku Henoc, the pastor, signed it over a year. We have many like Lonkonda in our school. They are young married men who have been teaching for several years and who desire a better education. They come in for a year or two and then return to their work refreshed, with inspiration to tell the story of Jesus, which has deepened their own lives while they were here struggling to know more about him.

—RUTH MUSGRAVE.
Bolenge, Belgian Congo.

Coyote

The name Spēlya (Coyote) is a name clothed in legendary fame to the Yakima Indian. Spēlya was a young brave who conquered snow clogged mountain passes to bring fire to his freezing people.

Fire was as essential to the early aborigine as food and water. Fire was

ed and kept ing the year nd. Once in midst of a re winter, some- blundered. The went out. The st help was to found in the hboring tribe to east; but some- must bring the Coyote, a ng brave, set out e to cross a ntain range in ter. In the ntime, his people lled in groups warmth.

fter suffering old hardships, te returned h fire. Always name Coyote be associated "salvation" to Yakima.

A much needed hoghouse is being constructed on the grounds of the Yakima Indian Christian Mission, White Swan, Washington, by a group of men from the "99" Men's Class of the First Christian Church, Yakima, Washington. All the labor and materials of the building, which will be worth about $1,500 when completed, are supplied by the men's class, members of which are shown above

is year, a tiny Indian boy, six years ge, came to the Yakima Indian Chris- Mission. He didn't know about the e man's handkerchief. He ate his with unwashed hands. The only he knew was the Indian sweat bath, n in the summer; but his name was *ote!* To the Indian that name is as ed as the name Washington to his e brothers.

oyote arrived at the Mission one Sun- afternoon. I saw him first at the e that night. He was the most un- ured little bit of humanity imagin- ; but he had a smile three inches e. He smiles all the time. Little ves smile when they feel like crying. stopped him after dinner and asked name. "Coyote," he replied, "I can l, too." Then followed a prolonged l—a perfect coyote salute to the full on.

I had to make conversation, so I said, "Can you shoot the bow and arrow?" "No very good," he replied. "Well," I said, "we'll practice tomorrow." His reply stopped my manufactured conversation—"I don't want to shoot the bow and arrow, me. I want to learn to talk like Mr. _____."

To Coyote there is no confusion as to the meaning of his name. He is a young brave, entrusted with a great mission. He will not cross a mountain pass and bring fire to his people, but he will come back smiling to them some day with something more valuable than fire.

The Indian makes a good Christian. He is so intrinsically fine and noble that the missionary to the Indian feels humble, and at times unworthy; but another great legend is in the making; another great need of the Indian is being met; and the preparation of another "Coyote" is the blessed privilege of your missionaries.

—Oakley Rhay.

Yakima Indian Christian Mission.

A Canadian Speaks

During September I visited several churches in the West along with Miss Jessie Trout and Mrs. A. G. Henderson. The general conference theme was "The Church and the New World Mind." The interest was good in every place—usually increasing with each session.

After one of Miss Trout's speeches in Vancouver, an East Indian said, "This is the first time I have ever heard a white person give a true picture of India." A visitor at one session in Edmonton said, "I don't belong to any church, but if this church is really interested in this kind of Christianity I want to be a part of it."

—O. W. McCully.

Toronto, Canada.

Hidden Answers

1. What are the indications for future service of the Benevolent Homes?
2. What percentage of Disciple churches in 1944 contributed to the work of the NBA?
3. Who is the next president of the International Convention?
4. How was the Baptist fraternal delegate to the Columbus convention received?
5. What action was taken at Columbus with regard to the alcohol problem?
6. What nationalities and races are being served in a Los Angeles institution?
7. Tell the story of a miser as related by LKB.
8. What is the interesting story about Mrs. Dudley?

In Memoriam

Mrs. Belle W. Thumm, September 18, 1944, Tucson, Arizona. Active member of the Christian church. Her life was full of happiness even though she suffered much. Age 74.

Mrs. Frank Rininger, October, 1944, Rockport, Indiana. Member of Christian church, and secretary-treasurer of missionary society for number of years. Age 60.

Mrs. Dora Alexander, August 7, 1944, Chicago Heights, Illinois. Member of the missionary society for years, and a charter member of the Chicago Heights Church. Age 82.

Harry W. Stauffer, 1944, Dixon, Illinois. Elder, treasurer, local and regional leader. Ever progressive, cooperative, and truly concerned for the welfare of the congregation, giving 46 years of continuous service. Age 67.

Mrs. Annie Jones Wetzel, September 27, 1944, Eureka, Illinois. Wife of David N. Wetzel. For several years a member of the executive committee of the United Christian Missionary Society. Always active in the church school and in women's activities of the church.

Miss Joice Adams, September 29, 1944, Denver, Colorado. Member for many years of the Monroe Street Church and later of the North Shore Church, Chicago, Illinois, and of the Christian Church, Glendale, California. Highly esteemed by her co-workers, and greatly loved by her pupils to whom she gave instruction, guidance and inspiration.

Mrs. Clara Griffin, September 23, 1944, Marine, Illinois. Devoted member of Christian church and missionary society.

Mrs. Ruth E. Funk, June 29, 1944, Corydon, Indiana. Active in all departments of the church. She spent her life in good work. Age 89.

Mrs. Lavina Durig, October 22, 1944, Moundsville, W. Va. Her life was spent in service for the Master. She was a member of First Christian Church, and was an active member of the Bible school and missionary society. Age 81.

Mrs. Nancy Copenbarger, October 14, 1944, Niantic, Illinois. Faithful member of Niantic church and missionary society.

Mrs. Kathryn Lamb, July 11, 1944, Mendon, Mo. Faithful member of church many years. Bible school teacher, and leader in Women's Council.

Mrs. Elizabeth Roudebush, July 6, 1944, Noblesville, Ind. Loyal and faithful member of the Refuge Church and missionary society. Generous giver to all good causes. Age 75.

Christmas Is a Special Day in the Church

The BROTHERHOOD'S OPPORTUNITY to give to our 12 GREAT NBA HOMES for needy aged people and children through CASH OFFERINGS, LOVE GIFTS, PRAYERS.

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Cleveland Christian Home 11401 Lorain Ave. Cleveland 11, Ohio	Florida Christian Home 1071 Edgewood Ave. Jacksonville 5, Fla.
Colorado Christian Home 4325 W. 29th Ave. Denver 12, Colo.	Illinois Christian Home 873 Grove St. Jacksonville, Ill.
Juliette Fowler Home 200 Fulton St. Dallas 1, Texas	Northwestern Christian Home R. F. D. Beaverton, Oregon
Southern Christian Home 1011 Cleburne Ave., N. E. Atlanta, Ga.	Juliette Fowler Home 100 Fulton St. Dallas 1, Texas

The National Benevolent Association
OF THE CHRISTIAN CHURCH
1602 Landreth Bldg. St. Louis 2, Mo.

A Chinese Christian Looks at War

By WILLIAM PAO*

William Pao

WAR seems to be indispensable to the reconstruction of China. It was through war that she was changed from an empire into a republic. It was through war that she was brought under the Three Principles of Dr. Sun Yat-sen. It is through war that she has become one of the Four Powers of the world today. I am not a militant Christian; but in this stage of human progress, it seems to be the will of God and the belief of man that war cannot be abolished altogether, especially when righteousness and justice should be uplifted. We are looking forward to the day when everlasting peace shall take the place of constant war, as automobiles have taken the place of wheelbarrows.

In this second world war China has fought longer than any other allied nation. Seven years ago she was caught almost unprepared. If it had not been for the protection of God and the determination of our Christian leader, Generalissimo Chiang Kai-shek, China would have collapsed even more quickly than France. In spite of the price we have paid in sufferings, losses, and unthinkable difficulties, we have learned a great many good lessons, corrected a great many old habits, and started a great many new enterprises.

If such a war is justifiable, the soldiers and civilians killed or wounded are really martyrs. Their sacrifices have stemmed the tide of invasion and upset the ambition for world dominion on the part of Japan. I honor those soldiers who died so proudly on the battlefield. I lament the tragic and untimely death of those civilians. I respect those missionaries and Christians who lost their lives for the sake of others. I admire the other followers of Jesus who are still serving their fellow men under the most difficult conditions, either in the occupied area or in Free China. I thank those foreign friends who sympathize and help us in every possible way. Finally, I owe thanks to God for a happy home, a fine job, a wide scope of experience, and a strong faith in this critical time.

China is a peace-loving country. Chr tianity has made her less conservative a more broad-minded. War is regarded the Chinese people as the last resort, an operation is by a doctor. An oper tion may be too late. War may not successful. As a Christian, I should s it is far more important to nip in t bud the evils which lead to war. Unfo tunately, the present war and dictato loom so large that the corruption a Satan in our hearts are often minimize When the war is over, our task will r main not only unfinished but even hard We must continue to wage war again our invisible enemy. At that time shall welcome more missionaries and kinds of support as we welcome Americ troops and all kinds of war supplies no

My greatest impression in wartime that the people of the world are more a more conscious of oneness. The cau they are fighting for is one. The pea they are aiming at is one. As time go on, the God they believe in will also one. In recent years, Christianity h won unprecedented popularity among t Chinese people as a whole. My mothe in-law, my aunt, and some other relativ were baptized when they saw the mi sionaries of my church and some Christi co-workers show their undaunted, lovi spirit to the refugees after the fall Nanking. Many idolators and atheis have become Christians and the numb is constantly increasing. I seem to he Jesus speak to us as he spoke to Pete "Put up the sword into the sheath. . . . Feed my sheep."

*William Pao (Pao Wen-nien), the writer of this article, has been an active member of the Christian church for nearly thirty years. His mother served for about fifteen years as Bible Woman in our Nanking, South Gate Church. Mr. Pao, himself, was at one time principal of our South Gate Junior Middle School. At the time of the evacuation in 1937, he was dean of the Christian Girls' School in Nanking. After coming to Szechuan, he served as secretary of the East China Christian Educational Association, resigning that position to take work with the National Christian Council Literature Production Program of which he is now the Acting General Secretary.—MRS. EDNA GISH.

Book Chat

(*Continued from page* 17.)

same path again? What man has eved a more genuine success and lived e the concrete results of a lifetime of ıful, fruitful, and splendid work? t preachers with any fair degree of ess would repeat if they could, but Combs would have a hundred reasons taking the same way again.

his little man with rare vitality, still ching in his eighty-first year, tells his y with unusual verve and eloquence. a story of preaching and its hows and efores. It is a story of pastoral work institution building. It is a story of ily and friends and co-workers. It is ory of a writer, bookman, editor, and . It is a story of a man who had very bad year right in the middle of after the close of his first long pas e; but instead of quitting as a man sser caliber might have done, he rose to triumph and success. It is the of a preacher with a big message a giant heart, making laymen like A. Long and sponsoring causes that vast. Among the by-products of this cher's life are the Timothys along the the most distinguished of whom is r DeWitt Jones, who writes the in- uction.

now "in conclusion," or "finally," se distinguished preachers have often why not go to the bookstore and *Friends Are My Story* and *I'd Take Way Again* as a Christmas present your pastor? He would like these s and they would do him good.

Books Mentioned on Page 17

IENDS ARE MY STORY, by George ander Campbell. St. Louis. The any Press. 253 pp. Price $2.00.

D TAKE THIS WAY AGAIN, by George ilton Combs. St. Louis. The Bethany s. 256 pp. Price $2.00.

Thanks for Missionaries

HAS been my privilege and pleasure o see a number of missionaries in ac- There have been members of almost y church, but foremost in their minds the urge to bring the world to Christ. sincerity, the unselfishness, the labor, the zeal they put into their work will train the most skeptical to believe in convictions.

very Latin-American country—even San Blas Indians—has representatives he Protestant ministry; and without ption, the impression made has been vorable one. There are lovely, beauti- houses of worship. They would do ce to any community in the United es.

any of us men in the service have blessed many times over by the per- l contacts we have had with real, missionaries. In the lives of these ionaries, we have "seen a great ." After services on last Sunday ing, an enlisted man sat for an hour recited in glowing terms his appre- on of the missionaries he had learned ve in Latin America.

If one of us chaplains is to make a trip to some city in Latin America, invariably, some man will want us to be sure to see a personal friend of his. That friend is always some missionary who has taught this soldier the way of Christ more perfectly.

There is something thrilling about being a Christian and being able to have fellowship with some brother or sister in the uttermost parts of the earth.

—ALVIN E. HOUSER, Chaplain.

Our boys will come back
From a faraway land
Believing in missions. . . .
They have seen them first hand!

—MAYME GARNER MILLER.

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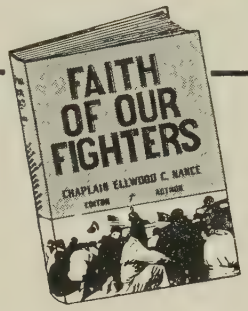

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For here is encouragement, satisfaction in knowing that the **religious program** of the army is complete, all-embracing. Read about the Chaplains, their training and their work with the men. There are 16 pages of action photographs.

Chaplain Ellwood C. Nance
Editor-Author

Chaplain Nance served through five major engagements in World War I, was decorated five times, and wounded in action. He was ordained to the Christian ministry in 1921 and served in Disciple pulpits until 1942 when he was commissioned as Army Chaplain. He was appointed to the faculty of the Chaplain School, Harvard University, and has helped to train 90% of the more than 7000 Army Chaplains.

Many well-known military and church leaders have contributed to this outstanding book.

Contributors Include:

Chaplain (Brig. Gen.) William R. Arnold
War Correspondent H. R. Knickerbocker
Lieut. General A. A. Vandegrift
Dr. Daniel A. Poling
Francis J. Spellman, Archbishop of New York
Dr. William L. Stidger
Vice-President Henry A. Wallace
Rabbi Barnett R. Brickner
Dr. Clarence W. Hall, Editor "Link Magazine"

This is a book for NOW and for years to come. Buy it for Christmas gifts, for your friends, for your minister!

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OF THE

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By Guy Howard

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Illustrated. $2.50

Missionary Doctor

The Story of Twenty Years in Africa

By

Mary Floyd Cushman, M.D.

This is the autobiography of one of the most interesting lives of our times. At the age of fifty-three, after twenty-five successful years as a physician and surgeon in Maine, Dr. Cushman was able to do what all her life she had dreamed of doing—to go to Africa as a medical missionary. This absorbing story of twenty years spent with the natives of the bush country in Angola is simple and moving—it epitomizes the highest ideals of a physician and Christian worker.

Illustrated. $2.75

HARPER

Actions at Columbus

(*Continued from page* 24.)

second, because of the millions of people whose abilities and aspirations are involved, and

WHEREAS, such conferences as that held at Dumbarton Oaks have, so far as we know, given no place on their agenda to a consideration of policies relative to dependent areas such as India, the Netherlands East Indies, French Indo-China, Hongkong, and Puerto Rico;

THEREFORE BE IT RESOLVED, that the International Convention of the Disciples of Christ, acknowledging responsibility in relation to the welfare and development of the peoples in dependent areas, request the President of the United States and the Secretary of State to initiate early and adequate discussion with other appropriate governments on policies for postwar dependent areas, looking to the eventual self-government of all such areas within whatever frames of national and international organization may exist and by them be chosen.

Restoration of Rights To Americans Of Japanese Descent:

1. That we express thanks to the Federal Government for its efforts and fair measure of success in relocating American citizens of Japanese descent and their parents who were evacuated from the West Coast areas.

2. That we express appreciation to the F.B.I. and the War Department for making public the fact that these people were guilty of no sabotage in the States or in the Hawaiian Islands.

3. That we are grateful to Selective Service and the War Department for restoring to these people the privilege of serving their country in the United States Army. We are, likewise, grateful to the War Department for making public the fact that these American soldiers of Japanese descent have made an exceptional record on the European Front as well as in the South Pacific.

4. That we are grateful to the Home Missions Board for providing Christian services within the Relocation Centers; we are especially grateful to the churches across the country which have helped to find employment for these people, have secured community acceptance, and have supplied them with spiritual guidance.

THEREFORE BE IT RESOLVED, that we call upon the Federal Government to remove whatever restrictions have been imposed upon these people because of race, and restore to them all of the freedoms which other Americans enjoy.

Resolution Pertaining to Liquor Advertising

BE IT HEREBY RESOLVED, that this convention go on record as favoring the passing by Congress of such legislation as is necessary to prohibit all advertising of all alcoholic beverages. Furthermore, it is hereby recommended that the Department of Social Welfare be asked to

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On this day we face a time of peace. Sing, O Earth, the song the angels sang—sing "*PEACE ON EARTH—GOOD WILL TOWARD MEN*". And with the hope of peace renewed, may this Christmas be a happy one for you and yours.

M.P. MÖLLER

THE ARTIST OF ORGANS · THE ORGAN OF ARTISTS

HAGERSTOWN, MARYLAND

g this resolution to the attention of Federal Council of Churches of Christ merica.

Conscientious Objectors

WHEREAS we, Disciples of Christ, throughout our history held to the of Christians to follow their con- ce in matters of faith and doctrine,

HEREAS, the International Conven- of Disciples of Christ has at numer- times gone on record in support of right, and

HEREAS, a group of young men our churches, in obedience to their ciences and in harmony with what believe to be the will of God, and ompliance with provisions made by government in the Selective Training Service Act, have been classified as cientious objectors and have been as- d to Civilian Public Service, now

E IT THEREFORE RESOLVED,

That we reaffirm the right of the idual Christian to follow the leading is conscience, admonishing only that ontinually discipline his faith and uct by faithful study of the Word of and by the teaching and spirit of Lord Jesus Christ.

That we respectfully request the rnment of the United States which cepted these men into work of na- l importance under civilian direction rovide pay and dependency allotments he same basis allowed conscientious ctors who are inducted into the d forces.

That pending such action on the of the Government of the United es we recommend to such of our rches as are minded so to do that a ion of their giving to meet wartime rgencies be designated to the Con- ntious Objector Fund.

That we commend the Committee on scientious Objectors for its work and ge to it our continuing sympathy and ort.

Books Received

GREAT TIME TO BE ALIVE, Harry Emer- Fosdick. New York. Harper & Broth- $2.00.

TWEEN ETERNITIES, Grace Noll well. New York. Harper & Brothers. 0.

ALKIN' PREACHER OF THE OZARKS, Guy ard. New York. Harper & Brothers. 0.

VENTURE IN BURMA, Gordon S. Sea- e. Philadelphia. Judson Press. 40 s.

OUR CHILD GROWS TOWARD GOD, Pearl ser. Philadelphia. Judson Press. ents.

RIMARY DEPARTMENT MANUAL, Lewis Clemens. Philadelphia. Judson Press. ents.

HRIST, THE DOOR TO VICTORY, Josephine Greathouse. Los Angeles. American tist Pub. Soc. $1.00.

E CHINESE-AMERICAN SONG AND GAME K. Gertrude Jacobs. New York. A. S. nes & Co. $2.50.

OMINOES, Victor Palmer. New York. S. Barnes & Co. $1.25.

OUR DADDY DID NOT DIE, Daniel A. ng. New York. Greenberg. $2.00.

TREASURY OF GREAT SERMONS, Selected Daniel A. Poling. New York. Green- . $1.50.

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WORLD CALL

The Election Is Over

We are glad that it is. There was a good deal of bitterness in the campaign. Many people said things they didn't mean and did things they now regret.

Some brickbats were thrown at Spiritual Mobilization but we have forgotten about them. We harbor no ill-will toward those who threw them, who charged us with all sorts of things which weren't true.

It is important that we all forget such things and that the country be united in common dedication to swift victory and a better post-war world.

Spiritual Mobilization continues to sing its same song, occasionally in a different key for the sake of variety. We shall continue to sound the alarm against pagan stateism, and shall continue to champion spiritual ideals and basic freedoms which have made America strong—the Christian fundamentals which stateism at the totalitarian level would undertake to destroy.

In a calm, judicial, post-election mood let the clergy of America contemplate the necessity for keeping the state servant instead of permitting it to become master as it threatens. Each in his own way, let us all be mightily effective. Free pulpit, free press, free enterprise, free assembly, and free speech cannot be taken for granted anywhere in the world! But they can be vouched safe in America.

Are you interested in receiving our pamphlets? We have a new one titled "After Election" which we'd like to send you.

Spiritual Mobilization

411 West 5th St., Los Angeles 13, California
James W. Fifield, Jr., D.D., Founder

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I am interested in the program and purposes of Spiritual Mobilization. Please send me information how I may help further this work. I understand there will be no financial obligation whatsoever.

Name _____

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[ ] Minister [ ] Layman

Christmas in Mexico

CHRISTMAS is one of the highlights of the church year in all parts of Mexico. Everyone cooperates to make it a truly Christian festival. In September, in most Sunday schools, savings banks are opened for Bible Day. The children, and adults too, begin filling them again with renewed eagerness for Christmas presents for the poor. These savings are supplemented by white gifts of beans, corn, rice, and other staples. Old clothes are reconditioned by the women; and frequently the children in some Sunday school or Daily Vacation Bible School activity help to make gifts for others. Little aprons, dolls, dogs, and teddy bears are made for the smaller children of Los Nogales Ranch. How precious homemade toys can be to a child who has never before had a toy of any kind!

During the Christmas season, more than at any other time, the church looks as if it were dearly loved by someone. Usually the committee early in December begins to adorn the church, and adds to the decorations week by week, until on Christmas Eve it is a bower of loveliness. Only in the most recent years have Christmas trees been a part of the adornment. Perhaps it is the novelty that makes the trees such a delight.

Almost every year, in most of our churches, the young folk give either a Christmas play or a cantata. That, of course, means hours of work, but they love it. Dressing up for the presentation is no small part of the fun. Frequently they overdress, but their beauty and pleasure overshadow that fault. These colorful plays usually portray the events surrounding the birth of Christ, and are frequently the means of bringing new folk into the church.

Last year the young people of Aguascalientes made over for the country churches used Christmas cards received from the United States. It was a pleasure to watch them. How they did take on over some of the beautiful cards! And how diligently they searched for just the right Bible passage to write on them so that they would carry a message as well as a bit of loveliness into some barren home! An effort was made to give one of the cards to every rural Christian, and to get them into many homes where the gospel has never gone.

In a land where birthdays are of prime importance, it is fitting that the Birthday of the King should be the holiest day.

—Ella Huff Kepple.

Report from the Pacific

Dr. Daniel A. Poling recently completed a 16-week tour of the Southwest Pacific. He visited 15 of the "forward islands" at the request of General MacArthur, and was accompanied by two senior chaplains.

Notable differences between this war and the last, he said, are found in the lack of hatred for the enemy on the part of both officers and men, and the "universal" admiration for the conscientious objector "who faces equally with the soldier the dangers of the battlefront."

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Where Will He Be In 25 Years?

Too old to preach?

Then he needs to be building his pension fund for those sunset days.

+

Totally and permanently disabled?

Then he and his family will need assistance from some source.

+

Dead?

Then his widow will need provision for her support.

+

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1944, to September 30, 1944, Compared With July 1, 1943, to September 30, 1943

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1942-43	1943-44	1942-43	1943-44
Churches	$ 58,806.16	$ 74,824.14	$10,749.99	$ 5,827.04
Bible Schools	7,993.63	8,423.91	1,223.64	1,584.38
Christian Endeavor Societies	598.01	880.17	230.08	83.85
Women's Missionary Societies	30,810.82	37,037.12	2,990.36	452.27
Councils	27,138.70	39,100.71	5,386.98	656.55
Young Matrons' Missionary Societies	1,379.97	1,630.54	47.50	----
Guilds	3,039.36	4,501.28	192.50	45.00
Circles	412.93	346.40	14.00	----
Triangles	224.16	225.28	----	----
Children's Missionary Organizations	307.49	290.35	31.00	12.11
Unified Youth Groups	801.92	1,207.26	294.35	680.78
Unified Children's Groups	72.14	47.54	37.83	43.48
Individuals	2,380.35	2,146.17	6.657.17	4,285.81
Missionary Organizations Totals	$ 64,187.49	$ 84,386.48	$ 8,994.52	$ 1,890.19
Grand Totals	133,965.64	$170,660.87	$27,855.40	$13,671.27

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts, $36,695.23.

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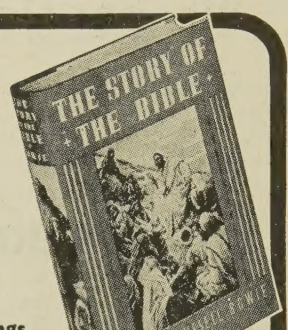
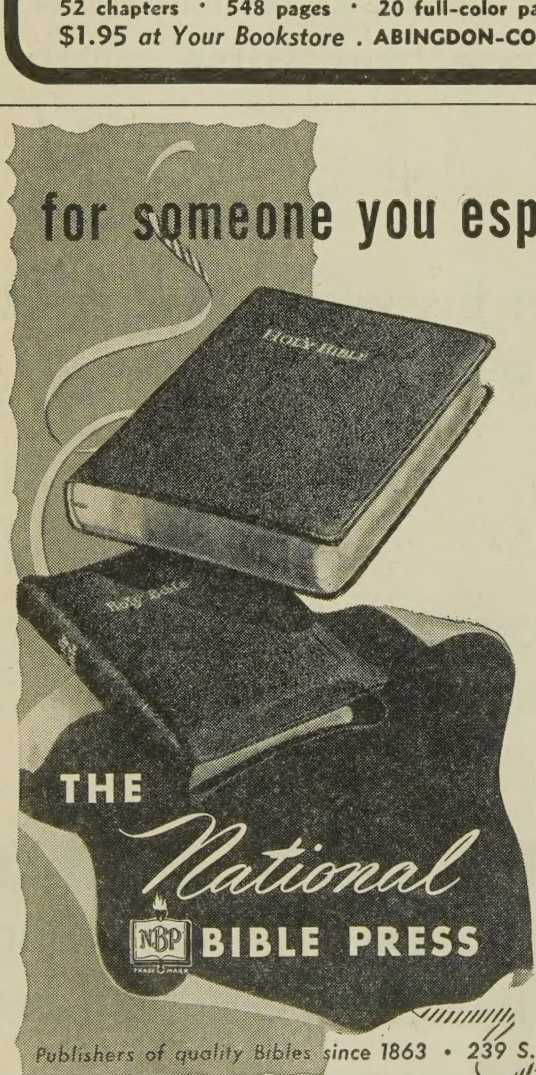


for someone you especially love...



PERHAPS a mother or father whose eyesight is beginning to dim. Or a just-married couple starting life in a new home . . . they'll need a Bible for reference and records. Or children—every boy and every girl should have a Bible.

Only a limited number of Bibles are available this Christmas due to wartime shortages. If your bookseller cannot supply you *now*, please be patient. Ask to see National Bibles which have been America's favorites for more than 80 years.

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Last Column

The Wonder of It

Christmas!
Then a world was change
Books of history disclo
Nations fell and natio
rose,
And a world took on ne
birth,
When a baby came
earth.

Christmas!
Sinful man was changed.
Virtues little understood,
Mercy, love and brotherhood.
Sinful man took on new birth,
When a baby came to earth.

Christmas!
And our God was changed!
Not a stern or vengeful being,
But a God of Love, all seeing.
So, "Our Father" came to earth
When a babe was given birth.

—G. C. B.

Prayer for Woman's Day

OUR kind, heavenly Father, we tha thee for the many blessings of t gracious love. We thank thee for o health, for our friends and loved on and home. For the friendly communi life that flows so smoothly and evenly a around us; for the privilege of wo shipping according to the belief of o hearts and minds.

Our Father, wilt thou be with the n tions today who are engaged in the te rible and devastating force of war. M the time quickly come when that messa of "Peace on Earth and Good Will to A Men," flashed across the heavens so ma years ago will be written in all hearts a lives, then to live forever.

Today is Woman's Day, our Father, a we would especially like to remember a women. For those who have come dow to us through the ages, proving their lo loyalty, and devotion to their Christi ideals, sometimes giving up their lov ones, home and even life itself to pro that faith—for these, we thank thee.

For the women of the world today, a for the women in our own church; for t various organizations and groups, all wo ing and striving to hold high the torch Christian brotherhood—for these we tha thee.

And for our daughters, the women tomorrrow, we thank thee. Give them t courage and strength to carry on the wo that will be left for them. Ours is t hand that is guiding them now. To they look. Help us to live lives that w be an inspiration to them.

And unto all womanhood, our Fath grant us more tolerance and love. He us to be slower to criticize and conden and quick to lend a helping hand. And we sometimes are unkind, wilt thou f give us, even as we forgive others.

For we pray in the name of him w came to glorify all womanhood. Amen

—MRS. RALPH CRAIN

Pittsburg, Kansas.

THAT THEY ALL MAY *GROW*"

—*Harold M. Lambert.*

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